UNITY

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Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: The restorative power of God within me is quickened, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: The prosperity that God planned for me in the beginning is now manifest and I am bountifully supplied.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

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Health and Prosperity

THE RESTORATIVE POWER OF THE SPIRIT WITHIN

CHARLES FILLMORE

Not by might, nor by power, but by my Spirit, saith Jehovah of hosts.

NOT ONLY OUR Bible but the scriptures of all the nations of the world testify to the existence of an invisible force moving men and nature in their various activities. Not all agree as to the character of this omnipresent force, universal Spirit, the One, but it serves the purpose of being their god under, whatever name it may appear. Different nations ostensibly believe in the same scriptures, but they have various concepts of the universal Spirit; some conceive it to be nature and others God. Robert Browning says, "What I call God . . . fools call Nature."

Our Bible plainly teaches that God implanted in man His perfect image and likeness, with executive ability to carry out all the creative plans of the Great

Architect. When man arrives at a certain point in spiritual understanding it is his office to co-operate with the God principle in creation. Jesus had reached this point, and He said, "My Father worketh even until now, and I work."

It is possible for man to form states of consciousness that are out of harmony with the God principle, but these do not endure, and through experience man learns to adjust his thought to that of God. "I will be what I will to be" is basic in all creation and it proves itself in the face of human reason and logic. God is free to do as He wills and He has implanted that same freedom in man. When we understand this ego-forming capacity of man and even of nature, we have the key that unlocks the many mysteries and contradictions that appear in every walk of life.

As the animating life of all things God is a unit, but as the mind that drives this life He is diverse. Every man is king in his own mental domain, and his subjects are his thoughts. When the king of Babylon called Daniel to interpret his dream of the image with the head of gold and feet of clay, the prophet prefaced his interpretation with these words, which contain in essence the kingly authority of every man:

"Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold."

"Thou art the head of gold" is true of every man but in his ignorance man thinks he is the feet of

clay. This thought of his own inefficiency darkens his mentality, and when the Lord attempts to communicate with him in symbols he has to call upon external sources to explain them.

People in this atomic-bomb civilization ask why God does not reveal Himself now as He did in Bible days. The fact is that God is talking to people everywhere, but they do not understand the message and brush it aside as an idle dream. We need to divest ourselves of the idea that Daniel and Joseph, in fact all the unusually wise men of the Bible, were especially inspired by God, that they were divinely appointed by the Lord to do His work. Everything points to their spiritual insight as the result of work on their part to that end. Daniel as a youth had been taught to worship Jehovah, the one and only God. He restrained the gross appetites of the flesh and thereby made himself receptive to Spirit. "But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." He begged that he and his companion be allowed to eat herbs and drink water, which was granted; and the record says that at the end of even a ten days' test they were in better condition physically than all the youths that ate of the king's dainties, that God gave them knowledge and skill, and that Daniel had "understanding in all visions and dreams."

The body is the instrument of the mind and the mind looks to the Spirit for its inspiration. A very little observation shows that the purer the mind the greater its capacity to receive and interpret the ideas imparted to it by the Spirit. It does not require a

doctor's prescription to prove that alcohol confuses the mind and bloats the body. The daily toll of automobile accidents proves that drivers with alcohol in their stomachs are trifling with death. So the flesh of animals as food builds tissues and brain cells vibrating with animal feelings and desires. Although Paul advises that we eat what is set before us, asking no questions, experience proves that the advice of Daniel leads to better health and clearer thinking. Paul is credited with a giant intellect but when he advised Timothy to take a little wine for his stomach's sake, we know that he was not inspired by the spirit of wisdom.

Not only the Scriptures that we look to for authority in our daily living but also the experience of ourselves and our neighbors proves that those who cultivate communion with the Father within become conscious of a guiding light, call it what you will.

Those who scoff at this and say that it is all the work of the imagination, are deluding themselves and ignoring a source of instruction and soul progress that they need above all things. If this sense world were the only world we shall ever know, the attainment of its ambitions might be sufficient for a soul of meager outlook and small capacity, but the majority of us see ourselves and the world about us in a process of transformation that will ultimate in conditions here on the earth far superior to those we have imagined for heaven.

"Great is the mystery of godliness," and still greater is the capacity for godliness. When the Spirit responds to the seeking mind and begins to reveal the magnitude of that undiscovered country within

us, we long for a new language with words describing glories beyond all human comparison. Even our so-called physical body reveals a radiant body (which Jesus referred to as sitting on the throne of His glory) that interlaces the trillions of cells of the organism and burns as brightly as electric light. Jesus gave His disciples a glimpse of this radiant body when He was transformed before them. "And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling."

Jesus was a very advanced soul, and His radiant body was developed in larger degree than that of anyone in our race, but we all have this body, and its development is in proportion to our spiritual culture. In Jesus this body of light glowed "as he was praying." Jesus' body did not go down to corruption, but He, by the intensity of His spiritual devotion, restored every cell to its innate state of atomic light and power. When John was in the state of spiritual devotion Jesus appeared to him, "and his eyes were as a flame of fire; and his feet like unto burnished brass." Jesus lives today in that body of glorified electricity in a kingdom that interpenetrates the earth and its environment. He called it the kingdom of the heavens.

We do not have to look to the many experiences recorded in the Bible of the spiritually illumined to prove the existence of the spiritual supersubstance. People everywhere are discovering it, as they always have in every age and clime. Unless it is put under control of the Christ mind it takes on psychic and "spooky" expressions, which distort the soul instead of unfolding it under divine law, and drive its vic-

tims into our psychopathic sanatorium. However men will continue to pray, and prayer releases the innate glory of the soul, so we must be taught how to establish our identity with the Christ and through it to gain the mastery of the stored-up riches of the man invisible.

The metaphysical literature of our day is very rich with experiences of those who have found through various channels the existence of the radiant body. The latest is Angela Morgan's book "Behold the Angel!" Miss Morgan's writing in this book is a radical departure from her well-known poetical vein. She is specific and to the point in announcing her revelations. She says in the preface:

"This is a book about the radiant body, the living self of every human being; the immortal structure which is the *real self* even now in this moment of time.

"The author, through intense conviction and the validity of recent experience, writes in concrete terms of what to her is as real as flesh, bones, blood, and muscle. There is, behind this 'veil of flesh,' an actual flamelike structure invisible to our everyday, limited perception. When I say it is 'radiant,' I mean it literally. . . . It is vividly alive, glorious as the sunrise."

She tells of numerous instances in which she saw hands and feet and other parts of her body lighted or really transformed by the flame invisible.

This convincing confession of Miss Morgan prompts me to tell of my development of the radiant body, during half a century's experience. It began when I was mentally affirming statements of Truth.

Just between my eyes, but above, I felt a "thrill" that lasted a few moments, then passed away. I found I could repeat this experience with affirmations. As time went on I could set up this "thrill" at other points in my body and finally it became a continuous current throughout my nervous system. I called it "the Spirit" and found that it was connected with a universal life force whose source was Jesus Christ. As taught in the Bible we have through wrong ways of thinking and living lost contact with the parent life. Jesus Christ, a transcendent soul, incarnated in the flesh and thereby introduced us by His *Word* into the original Father life. He said, "If a man keep my word, he shall never taste of death." I have believed that and affirmed His words until they have become organized in my body, and I absolutely *feel* that I shall never pass out of this organism. Sometimes when I make this claim of eternal life in the body I am asked if I expect to live always in this flesh. My answer is that I realize that the flesh is being broken down every day and its cells transformed into energy and life, and a new body is being formed of a very superior quality. That new body in Christ will be my future habitation. I shall not fly away to some heaven in the skies but help to make heaven here.

I have found that the kingdom of God is within man and that we are wasting our time and defeating the work of the Spirit if we look for it anywhere else.

With thee is the fountain of life.—PSALMS

The Only Requirement

PATRICIA NELSON

DARE I CARRY into action the plan in my mind? Would I have faith enough to open a door so tightly locked against my belief in God's power to heal all illness, which was founded on the fact that I myself had been healed by this power. True, mine had been a healing of mind primarily, although my wasted body had been made strong again as my confused mind was cleared of all fear.

But I knew that God could heal my sister also, though her illness was entirely physical, without any subconscious fears mixed up in it.

Paula, my youngest sister, was crippled. She had been thrown from a fractious horse one frosty morning as she rode in Central Park in New York City. A deep bruise had so injured her hip that complications set in.

An operation had been necessary, but for some strange reason her leg became numb and was almost useless. For a year she had been in a hospital, most of the time in bed; and the doctors feared she would never walk again without the aid of a crutch.

Our whole family was greatly concerned about her condition and her lack of faith in ever being well and strong again. My mother and an older sister, who were Truth students and who had helped me so much when I needed to find the way to restored health, had written to Paula, sent her Unity literature, cited my case; but it was all in vain. She re-

plied that my case was a healing of mind, and she didn't say that Unity hadn't helped me; but it wouldn't work in her case as her's was physical.

I knew from sad experience—for I also had rejected Unity literature for years before I accepted its teachings and was healed—that no one can push a belief down another's throat no matter how wonderful it is. Full acceptance by the person who is ill is the only way, and I knew that Paula had her heart and mind tightly closed against my mother's, my sister's, and my belief in God's power to heal any and all illness, either of mind or body.

So would I dare to ask the unbelieving Paula to leave New York City and come to me in faraway California, to leave the skilled doctors under whose care she had been for months? I reasoned that they had had their chance to cure her and had failed, and through me—if I held steadfastly to my faith—God would get His chance; and I knew that if Paula would accept it, she would without doubt become strong and walk again as well as ever.

Finally I wrote her a breezy letter inviting her to come to California. Naturally I gave no hint of my plan and hopes for her, only saying that I thought a few months in the California climate would benefit her; also that we could have a great time talking, reading, and taking drives through the beautiful surrounding country.

I had her reply accepting my invitation. It was decided that traveling by boat through the Panama Canal would be ideal for her. She wired me the time the boat bringing her and her husband would arrive in Los Angeles.

My husband and I were eagerly waiting as the liner docked. I'll never forget the shock I received when I glimpsed Paula among the crowd of passengers dragging slowly and painfully along, supported by her husband on one side and on the other by a crutch. I winked back the hot tears of pity and prayed for faith, more faith. I must never admit that crutch; I must see her walking steady and straight and strong on both legs. That picture was the hardest I have ever had to hold steadily in my mind for the seeming evil was so very, very apparent.

When finally they reached the ropes where we waited, I said cheerily: "Hello, folks. Paula dear, how well you are looking, and are we glad to see you."

Paula couldn't speak. Tears rolled down her cheeks, and her choked throat cut off any greetings.

While the men were busy about the luggage Paula and I sat on a bench waiting. Her crutch was beside her. I stared through it until it disappeared and I could clearly see Paula as a child running and skipping, full of vitality and joy of freedom.

As we drove home the warm fresh air was laden with the fragrance of flowers. Paula took long, deep breaths as she looked at the orange trees loaded with fruit, at the spicy, shaggy eucalyptus trees, at the tall cocoanut and the low date palms, things she had never seen before.

"It's beautiful," she sighed. "The warm sunshine in winter, the smell of flowers and of the ocean in the air. I'm so tired of bitter weather, bare walls, and hospital odors."

"Well, honey," I laughed, "in six weeks that hospital will be only a memory. The pallor you have accumulated there is going to change into a nut-brown sun tan, for you're going to lie all day in the sun or under an orange tree and let orange juice drip down your throat."

"Yep," my husband teased her, "you don't have to cut and squeeze California oranges for their juice, like you do those that grow in New York State."

For the first time Paula laughed aloud. The sound was music to me.

That afternoon we sat out in the back lawn in comfortable chairs, with the golden sunshine wrapping us in warmth. It was all so new and different to Paula and her enjoyment of it was so obvious that for the first time the New York doctors and the up-to-the-minute hospital, where she had been for so many months and which I had influenced her to leave, were completely erased from my consciousness. I knew that I had done the right thing in sending for her.

During the few days before Paula's husband flew back to New York City I let things take their course. We just visited, and we ate all our meals out of doors, though it was early February. The night he left I went into her room for a bedtime chat to keep her from being too lonely without him. As I was leaving I took her crutch from where it stood beside her and pushed it under the bed as far as I could—completely out of sight.

I said: "Crutches are fine if one needs them but from now on you won't need yours. I'm going to be your help." I meant it in more ways than one,

and she was quick to catch the implication.

She said: "Now, Pat, you know that I don't be lieve in"—she came near to saying Unity but endec in deference to me—"in Pollyanna stuff."

I chuckled, "Well, I haven't a thing against littl Pollyanna, but really, Paula, I want to be your extra leg for a while. Promise to call me when you neec me instead of reaching for your crutch. I don't wholly trust a crutch." It was "double talk," for I was wholly trusting God to do what I had asked of Him

"All right," she promised, "provided you'll tel me when I become a nuisance."

"Not a chance of you becoming that," I replied

The next morning she kept her promise to cal me and walked, leaning heavily upon me, to the breakfast table out of doors. I had placed a soft narrow mattress on the grass. "There, my dear, is your private room," I said. "This morning you start sun bathing."

I know that God was with me from the beginning, for I have never seen a brighter, warmer, or dryer late winter and early spring than we had that year in California. For hours Paula lay stretched on her mattress in the sun. The pallor started to brown. Every day I read to her—not Truth literature. I remembered that God had opened an unthought-of channel for my understanding of the Unity teachings through the faith of my mother and my sister in His promise "Ask, and ye shall receive." I had asked God to restore Paula to health. I believed that He would. I knew that the channel through which Paula would receive health would open without a doubt. So I waited on the Lord for it.

Day by day Paula grew browner and stronger, but that leg still would hold but very little weight. One day she rolled off the mattress onto the cushiony, closely clipped grass. "Think I'll absorb some of the good earth's strength into me," she smiled.

I smiled back. "Fine. Let God's life get into you from all angles."

"I didn't say anything about God," she replied, at once on the defensive.

" 'The earth is the Lord's, and the fulness thereof' " I quoted. "Who else does it belong to?"

"Guess you are right," she admitted. "And I'll say this warm sun and this rich earth certainly feel good to my weak bones. Thank you so much for giving it to me."

"Remember that I'm only the lessee. God is the owner. Thank Him for what you are enjoying—not me."

Often my husband and I lifted Paula into the car and took long enjoyable drives. We picnicked at Lake Arrowhead, on the beach at La Jolla, and at Santa Barbara. But still no channel opened—and the door of Paula's heart remained tightly closed.

One afternoon a car came to stop in the driveway, and a pleasant voice cried, "Yoo-hoo! Anybody home?"

I called that we were in the back yard and soon Valrie Howard, a bright-eyed, vibrant girl dressed in slacks, swung around the corner of the house. I had met Valrie at a night class in writing that we both attended, and liking her very much, I invited her to visit me. This was her first visit.

I introduced her to Paula. Valrie had lived in

New York City, so when she found Paula was from there the two at once had a common interest and chatted like old friends. In the course of the conversation Paula's accident and injury were mentioned. Valrie plumped down on the grass beside Paula, slipped off her sandal and sock, and stuck her foot out for inspection.

"See that ankle? Good as new except for a few small scars. Well, a horse threw me, and my foot was caught in the stirrup. When I was rescued that foot had almost been torn off. I was rushed to a hospital, and the torn flesh and tendons were sewed together. I thought I would never walk again. And I would not have walked again, of that I am sure if my uncle, who is a Truth teacher, hadn't helped me to find the I AM of my being."

My heart almost stopped beating. This was—it must be—the unforeseen channel that God was opening through which to heal my sister. I prayed, "Dear Father open Paula's eyes to her own I AM. Let her see that this evil is only seeming, that she is whole, perfect."

Valrie continued: "When he heard of my accident he came at once. He taught me how to 'be still, and know that I am God,' to receive through this conscious spiritual union God's healing life into my own body. At first I failed, but I kept on 'being still' and receptive to God, and one day it happened. I felt a flow of life pulsing through me—down, down, warm and thrilling, through the stiff, unused tendons of my foot. Never have I felt anything so electrifying, so vitalizing, and I was never so happy in my life. I practiced being still and contacting

God hourly at first. Then the tendons became pliable, I began to use my foot, then I walked again. Now look at me."

Valrie jumped up, leaped all over the lawn, hurdled a flower bed, came back and sat down again. "See? Why don't you try it? It will surely cure that bum rubber leg of yours if you will."

I told Valrie that I was a Truth student also. We discussed Truth literature for a while. She was an ardent believer, for like me she had found God and through Him the health she sought.

Still I didn't force the Truth teaching on Paula. She herself must seek to find, must knock of her own accord, if her mind was to be opened to the realization of her own I AM relation to God. No one could do it for her but herself.

One morning I was busy in the kitchen. Our old Chinese gardener was pruning an orange tree near where Paula reclined in a lounge chair. Smiling at the old man, she said, "Chang, you are going to kill that tree if you keep lopping off branches as you are doing."

"No, missee"—the old man returned her smile —"I no touchee taproot."

"What's a taproot?" Paula inquired.

"Taproot givee tree life—go down deep where life is—make tree abundant."

That lead gave me my chance; it gave me the natural comparison I needed. I took a glass of orange juice to Paula and as she sipped it I said:

"All of us are like trees, Paula. Each of us has a taproot that gives us abundant life. It is God. He is the taproot of the tree of life; we are the branches.

We get our life from Him just as the branches of every tree get their life from the taproot of the tree. And as Valrie said, when you get that 'flow of life' through you from Him consciously, your leg will lose its numbness and will get well and strong. Valrie speaks not from hearsay but from actual experience. I'll bring you an article that will help you to contact God—the source of all life—if you will practice it faithfully and with faith."

It was the first time I had brought up the subject of Truth literature directly, and I was so thankful to Valrie and the old Chinese man for giving me the opportunity without antagonizing her. For Paula knew that Valrie's healing had been entirely a physical one and the Chinaman's simple statement expressed his knowledge of God's ways in nature.

I went into the house and brought the treasured copy of an old UNITY magazine in which I had found my way to a complete healing. I said: "This is the sure prescription for finding restoration of health from any illness from any cause." I read a passage from an article by H. Emilie Cady: " 'This appearance of weakness is false; God, manifest as life, wisdom, and power, is now flowing into my entire being and out through me to the external.' " I added: "That flow is life—pure life—when it comes. It is the contact of your own being with God's Being. It healed Valrie of a condition similar to yours. Trust yourself to God and you also will be healed."

I left the magazine with her. Paula's I. Q. is above the normal, so the article wouldn't be beyond her intellectual grasp—and how I prayed that she would grasp the meaning spiritually and act upon it.

One day came my reward. Paula lay quietly on the warm grass. I thought she was asleep. Suddenly her eyes snapped open and she said excitedly.

"Pat, I've made contact with God. I've practiced over and over just being still and receptive and now I have succeeded. There is life pulsing in my leg—the numbness is giving way to feeling—it's coming alive."

Silently I thanked God.

That was five weeks after Paula's arrival in California. In one more month she walked without help. In another she was going shopping to Los Angles and to Hollywood on a streetcar. In another she made the long trip back to New York City alone and by train. She was absolutely cured.

Today she walks miles every day. She has a job—working with the city's school children. She writes me that she uses the Truth teachings daily with them, and that she is now thankful she was injured, for it was indeed a blessing in disguise!

I too am thankful for her contact with God; thankful that He proved to her without doubt that He could cure a physical as well as a mental illness, a thing she so long claimed it was not possible for Him to do. His only requirement of her—and each of us—is accepting Him and inviting Him into our being to cure any inharmonious condition that may exist.

He that looketh into the perfect law, the law *of liberty . . . shall be blessed.*—JAMES

Fair-Weather Friends of God

MARGERY LOUISE BARING

MANY STUDENTS of Truth go daily on their way during fair weather, engaging in long glowing accounts of what the study of Truth has done for them. They sing the praises of certain teachings that have helped them. They speak inspiring words of encouragement to others. In fact, when the world is rosy they are able to expound Truth at great length and give the general impression that their spiritual understanding has reached great heights. The first sign of adversity however often sends such persons' knowledge of Truth flying out the window.

To maintain a joyous attitude toward life when things are going along smoothly is not sufficient proof of an individual's knowledge of Truth. The proof of a Truth student's understanding is found in his reactions to life under all circumstances and conditions. It is easy enough to take a cheerful attitude toward life when the days are sunny and the prospects bright. Likewise it is easy to give uplifting advice to others when one's own affairs are prospering and the sailing is clear.

It is necessary for each one of us who considers himself a Truth student to do a little self-analysis to see whether he should be numbered among the fair-weather friends of God. When clouds appear on the horizon of our everyday living, do we allow them to cast dark shadows of fear, doubt, and uncertainty

upon our professed conception of God?

Every problem or condition that confronts us offers an opportunity to prove our knowledge of God. The person who can stand firm and unshaken during the storms of human experience is an all-time friend of God, for he realizes that God's sustaining power is constantly operative in his life, even in the midst of the most threatening appearances. He knows that God is a friend in whom he can always trust, and he is able to maintain an inner calm even though the sunshine may seem to be obscured.

Ours must be a living Truth, not merely a spoken one. The proof of our knowledge is not in the speaking but in the living. An understanding that goes no deeper than a surface expression, leaves us bereft of real help when the need of God's assistance becomes urgent in our life. Beautiful and inspiring affirmations prove inadequate under adverse conditions, unless they are grounded in a deep knowledge of God's presence within our very own being. When we have once gained the realization that we are alive by virtue of the life of God within us, we are certain of His help at all times. The life of God, which motivates us and makes possible our very existence, is an eternal reality. Therefore God is not something elusive, who is present only upon certain occasions and absent at others. The very fact that we are living beings gives evidence of His presence within us, and we can never be anywhere where He is not. Nor can we ever be separated from His help and guidance, unless we become separated from Him in consciousness.

If we allow ourselves to lose sight of the reality

that God is always with us, even in the midst of difficulties, we are turning our attention to outer appearances rather than the inner truth. We must become imbued with the knowledge that "our inner power is greater than anything in the universe about us. God is mightier than that which *appears* to be."

If we can only remain calm when things seem to be going wrong and take the time to realize that right there, in the presence of seeming darkness, God's light is shining forth as a blessing, we shall see the storm clouds pass into their native nothingness and we shall receive that which is intended for our highest good. To remain free and detached from the events through which we are passing, knowing that no outer situation can touch the inner presence of God, is the proof of a real understanding of Truth. This is the consciousness which enables a person to smile in the face of any outer condition and any so-called problem. It is the consciousness of an all-time friend of God.

If we will but view the circumstances of our life in retrospect, we shall see that some of the experiences that seemed the most unsurmountable to us and the periods of our life that seemed to be the most crucial, led us into a higher understanding and a greater expression of life. Even the most crushing blows that have come to us as personalities have been the means whereby we were lifted out of the pinching confines of the personal self. They only helped to prove how transitory are the pictures that our life presents to us, pictures that have their own brief moment in passing but that leave no impression upon the white screen of life. As we die to the complex

realm of personality, we enter more and more into the free, untouched, impersonal life of God. This is the area of freedom in which a true knower of God lives, moves, and has his being. Free and detached from the world of appearances, he is never disturbed by storms or clouds or shadows. He is aware that the sun (Son) of God is always shining.

We must gain this awareness of God as an ever-present friend. Our trust in God cannot be a fluctuating thing; it must be constant and established. An incident involving a small boy is brought to mind, which illustrates this consciousness of unwavering assurance. The youngster, Billy, was confronted with a situation that proved quite distressful to his mother. In her desire to help him out of what seemed to her a problem she said, "Why don't you ask God to help you?" Billy came forth with the answer: "I don't have to ask Him. He always takes care of me."

To move so completely into the knowledge of God's friendship that there is no need for words and beseeching is the consciousness that proves our understanding of Truth. Only when we have attained to this high recognition have we lifted ourselves above the category of "fair-weather" friends of God.

I sent my soul through the invisible,
Some letter of that after life to spell,
And by and by my soul returned to me,
And answered, "I myself am heav'n and hell."

—OMAR KHAYYAM

Weakness and Strength

HORATIO W. DRESSER

IN CONTRAST WITH the prevailing idea that weakness is little more than a source of trouble, Paul makes the rather surprising statement: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." Looking back over past experiences, Paul realizes that because of the resources to which he could have been more receptive he was potentially strong. Consequently he says confidently that he "takes pleasure" in such apparently barren matters as reproaches, infirmities, persecutions. How can this be? First because he endures tribulations "for Christ's sake" but also because no conflict is intelligible save in the light of what is produced through it.

Popular sayings have long indicated a need for estimating our weaknesses anew. If a chain is "no stronger than its weakest link," this link is strong enough to hold. We need make no boasts about links that are stronger. A medical specialist has recently said, "There is nothing stronger than weakness." A reason is found in the fact that your weakness holds at the point where you are least developed, where you need enlightenment. Your control is effective at this point only. If weakness in the guise of fear assails you, here is an important lesson. Your intelligence is measured by your ability to meet this practical issue. No mere assertion of will power suffices in such an instance. If "the spirit . . . is

willing, but the flesh is weak," the question naturally arises, why this unwillingness of the flesh to respond to appeals of the spirit? All external or fleshly conditions that give you a setback may be regarded as challenges to victory. The apparent weaknesses may be sources of strength after all. Witness the strength of the instinct of self-preservation when rightly regarded in contrast with the weaknesses of people tempted to "end it all." Witness the true nature of the passion that seems to be grounded in the flesh rather than in the mind. Again, note the urge to fullness of life in contrast with setbacks easily attributed to the body when the mind feels frustrated. We no longer fight the flesh, as did the early Christians who, mistaking Paul's teaching when he wrote about the "warring" element of his nature, intensified the qualities of their nature from which they sought freedom.

Much may depend on knowledge of susceptible sides of our nature touched by influences that limit our development so long only as we remain ignorant of mental atmospheres. A so-called weak spot or evidence of one-sidedness indicates the need for a rounding out in character. If to "look within" is to feel weak we have not turned inward in the wise way. If we are "creatures of habit," the resource is to consider what it means to be a master through spiritual living. The chain of our habits is certainly no stronger than its weakest link. What then is the need at this point? If we have advanced no further than self-interest as our motive, what is the wise step beyond this limiting interest?

Woman used to be called "the weaker sex" before

both men and women gained insight into "woman's intuition," before her powers of endurance were recognized, and before experience proved that she could work into nearly every occupation once deemed man's prerogative only. Some of the gentler virtues have been disparaged at times as "feminine." But now we know that these are stronger than the passions that oppose them, especially when we see the meaning of nonresistance as a method of meeting the experiences that test our faith. To return "an eye for an eye, and a tooth for a tooth" was indeed to be weak. Any impulsive, unenlightened person could do that. When we stop retaliating for the sake of vengeance, we begin to see a much higher way in which to meet adversities.

If adversely influenced by people who appear to be stronger-minded, our point of contact is on the lower plane where there is still an unguarded spot, a susceptibility not yet recognized. So we are not concerned with another's strength in touching us where we have been vulnerable but with our own opportunity for development into more complete self-knowledge and expression. We are concerned not with the limitations that have permitted us to have our feelings "hurt" but with the correction of our former weaknesses. Strength is shown by frank acknowledgment. Simply to hide or deny would be to act evasively. Since the "doubleminded man" is "unstable in all his ways" we may well be grateful when we turn to the consideration of true stability, which is obviously very different from the old-time conservatism of opinionated people, who failed even to consider the possibility of any other attitude. The

strength of prejudice is apparent only. Obstinate people are holding out against an important lesson. The temptations that seem so strong that there appears to be little use in confronting them take on a very different light when we stop trying to put the blame for them on somebody else. Strange to say, people once invented evil spirits, and at last the Devil as their leader, to account for temptations that could have been traced to the struggles of their own nature, in which the "lower" opposed the "higher." The strength of any alleged opponent may be little more than the confirmation we give it by enlarging it, as when we personify a "tempter" by way of excuse. Actually this may be little more than the negative thoughts that we have not yet brought into line by becoming affirmative. To attribute a "voice" to such thoughts, as if something in our nature were struggling for victory, is simply to prolong an issue that could otherwise be terminated. Since a process of change is going on, it is important to put the emphasis on the quickening, indwelling life of the Spirit that is accomplishing this change. Every holdover relationship from our past may be regarded as an incentive to progress in the hour that now is. There is no sense in projecting such strength into our sometime bondages so as to make them appear insurmountable, like the man who excuses himself on the ground that he has an "uncontrollable" temper.

The same is true of any trait that people unthinkingly single out for special thought. Thus if a person has a brief setback due to a passing discouragement and thereupon allows weakening thoughts to occupy the center of attention, it is a simple matter to

acquire a so-called inferiority complex. Once call a group of negations a "complex" and you will be confronted by the same sort of error into which many people lapse when associating a medical name with an illness that might otherwise be of short duration. Thus named an illness seems like a foreign element that has invaded the system. But if you attribute your disturbances to a transitory state like a passing emotion, you will trace the matter to yourself rather than to something outside of you and adopt a different attitude. A little upset like that will probably right itself. So with many a passing mental zephyr. If not regarded as a disease entity you are not likely to attach a pattern to it as if it must run through a certain course. Likewise in case of momentary loss of confidence due perhaps to an unfortunate comparison between your achievements and those of a person differently endowed, if you do not let it assemble all sorts of similar feelings it will soon pass. The corrective is found in that sure trust in Truth which inspires self-reliance in place of self-depreciation.

Someone has said, "It's when you are afraid of a thing that you make it powerful." Fear in itself is weakness, but how strong when you permit it to keep you from making a venture! Try this out the next time you are tempted to yield to worry, apprehensiveness or any similar state. The opposites of these states, especially faith and courage, are indeed strong.

Much also depends on what we regard as a virtue. If by this term we mean self-sacrifice, it may imply weakness if we put the emphasis on what we give up rather than what we affirmatively do, on losing our life rather than finding it anew. The ideal is not

"selflessness," as some say nowadays. Say rather that it is "self-fullness," that is, an advance to the abundant life. It is a question of dedication to conduct that is worth while, not a question of what we relinquish. Dedication is positive. Sacrifice might be negative. Many a Christian, trying to be faithful to the limit, has magnified the cross instead of what follows when we uplift our spirit to Truth.

Human life has often been described as a sphere of conflicting passions in the presence of which man is weak. Hence some people merely witness the struggle as if they could do nothing about it. When the assumptions are weak, the mental trait that should be controlled is taken to be strong. Thus many a disparaging remark is made about human nature. Man is said to have a defect as if he were incorrigible. Or he is supposed to have a besetting sin, like "a thorn in the flesh." But all such notions are weak, including the ancient alibi by which our failures were traced to Adam. "To err is human," we used to say. But does that express half the truth? Is it little more than the old-time evasion by which we cast the blame on inheritance instead of discovering what we can do with the traits with which we were endowed? It might be wiser to say, "To push through to victory despite mistakes and mishaps is human," meaning by this word man's nature in its entirety.

A wise man has remarked that in the end every man should thank his faults. A fault then is some one-sidedness that hinders while we regard it by itself, out of its context with correctives. Such a temporary limitation might teach us more than what passes as success if regarded in the light of fulfill-

ment. For limitation often ties us down to the relationships that are close at hand, to what needs to be attended to first. Without this incentive we might be visionary or overtheoretical. By trying things out we learn our weak points and see what is to be done. Such points are like the "necessity" that is said to be "the mother of invention." In fact, some of us scarcely begin to meet life constructively until, to quote a familar saying, we are "up against it."

In short, we depend more or less on the old-time mode of experimentation, we learn by "doing" or "trial and error," in the sense that we do not know either our strength or our weakness until we have experimented. To live the life, we also say, is to know the doctrine, despite all the stress put upon doctrinal authority. Most of us are weak enough to ask to be "shown," since we are "from Missouri." Yet affirmatively stated, this means that we seek the evidences essential to knowing precisely where we stand, what is expected of us, and what we can do. If we were merely credulous, ready to believe any sort of thing without evidence, this attitude would indeed involve weakness. Actually what we are insisting on when thus asking to be "shown" is this: As practical beings we are asking others to be practical, we wish to know what can be demonstrated and how to demonstrate. We wish to learn from our past without being bound by it; we want to live in the present but without being too limited, and if those who claim to be prophets expect us to believe, we ask them to begin with what is at hand to prove that their principles are sound. So there is a significant difference between being a "doubting Thomas"—as

if we expected everybody to yield to our intellectual demands—and entertaining the honest doubts on which we have every right to insist, since we need good reasons for adopting any teaching that is radically new. It is no longer a "sin" to doubt, as in the old doctrinal days. We doubt because the content of our doubt is part of the Truth that we may presently accept. It used to seem like a weakness to doubt, to withhold assent. But nowadays we realize that we cling to doubts because of a far greater regard for truth. Thus out of the several paradoxes implied in the relationship between strength and weakness very important truths emerge. Our weaknesses are not real deterrents when regarded in the light of the strength that is perfected through them.

Birthday Prayer

Myrtes-Marie Plummer

For this my natal day I thank You, God,
And for the high position given me
To represent Your kingdom on this earth;
The holy word gives me the needed key.

I thank You that the choice is wholly mine
Each day to add a pearl or worthless glass.
I pray that wisdom e'er may guide my choice,
That I may not become as sounding brass.

I thank You for the dear ones that You chose
To guide and mold my steps through childhood's days;
That every morning I am born anew
And will to follow You in all my ways.

He Can Heal You

EVELYN F. HAMILTON

NINETEEN CENTURIES ago, in response to humanity's needs, the Divine Physician of Galilee demonstrated "The way, and the truth, and the life" so that mankind might be liberated from its infirmities. That Jesus Christ is active as a physician today, just as when here in the physical body, is evidenced by the incomparable healings He has performed among all races, castes, and creeds. In these healings science finds something beyond its power to duplicate or explain. Physicians tell us of people who were thought beyond hope of cure but who triumphed over maladies pronounced fatal. Why did these patients triumph? Because necessity compelled them to take their case of human defeat to a higher clinic, to the Divine Physician Himself.

If you who read this have failed in your efforts to be normal and well, do not surrender to defeat. Take the Bible, a great anodyne for human ills, and read of the many healings recorded in the New Testament. There you find blindness, paralysis, epilepsy, hemorrhage, deafness, mutism, atrophy, leprosy, fever, coma, dementia, and other maladies cured; not merely psychosomatic disorders but chronic infirmities, responding to the healing word or touch of the Divine Physician. If He cured them then, He can, He will, and He does cure them now. The Christ in Jesus is an ever-present, everliving Christ who has lost neither His therapeutic power nor His compas-

sion for suffering humanity since Jesus trod the earth. What He has done for countless persons He is ready and willing to do for you if you ask Him, trust Him, and fulfill the conditions necessary for a healing. But you must come to Him of your own volition, for He is a Christ who inclines but does not compel. To Him no case is hopeless, no malady incurable, no wound too infectious to heal. He is a skilled, understanding, compassionate physician whose healing ministry has inspired even mortal physicians. He has no office hours. He is always on call. All His patients receive the same tender solicitude. Therefore come you to Him.

You ask, "How shall I approach the Divine Physician for my cure?" The Scriptures say through faith. Jesus repeatedly emphasized the necessity of complete trust on the part of those seeking a cure. That He withheld His healing ministrations in the absence of faith is attested by this fact. On several occasions in the presence of the multitude many sought healing but did not receive it because of their lack of faith. Only a few were healed. It is recorded that because of the prevailing unbelief in Nazareth Jesus could only cure a few sick folk there. What kind of faith is necessary? The answer is an active, positive, persevering faith, a faith based on conviction, on the word of God, the kind of faith evidenced by the bedridden palsied man cited in Scripture. He sought a cure for his infirmity and believed Jesus could supply it, so he proceeded to act on his faith. He had his friends bring him on a stretcher to the house where Jesus was healing the sick. But when he arrived there the crowd was so great that they could

not enter. Persevering the palsied man had his friends take his stretcher up on the roof of the house. From there it was lowered through a hole in the roof into the very presence of Jesus and the astonished crowd. He was cured because he had proved his faith. A frequent verbal prescription of the Divine Physician to His patients was "Fear not, only believe."

Be convinced that God's will for man is health. Jesus could not have healed the sick during His earth life if it had been opposed to God's will. This is proof in itself. God does not afflict people with disease in order to chastise or subdue them. Human infirmities are humanly created through a violation of God's laws. They are not divinely decreed. There is a natural law of sowing and reaping that does not vary. All God's laws are good, and He cannot contradict Himself or nullify His perfect work. Evil conditions may prevail on earth, but He does not create them. Man is a self-determined being, with an intellect and free will to make his own choices. If he chooses to disobey God's laws he reaps the consequences. No matter how ominous the medical prognosis in your case may be, refuse to surrender to defeat. There is hope if you will hold fast to your faith in the Divine Physician. Believe that He can and will cure you. To believe that He cannot is to invalidate His therapeutic power. To believe that He will not is to invalidate His love and mercy. Immunize yourself against doubt and fear with the powerful antitoxin of faith. Too much emphasis cannot be placed on its therapeutic value.

There is something more to the prayer of faith than petition and repetition of words. How often

have you prayed for a need or desire with doubt and fear in your mind that your prayer would not be granted and then wondered why it remained unanswered? Having the Scripture assurance "The prayer of faith shall save him that is sick," pray with conviction and certainty that your prayer for health will be answered. Be convinced of it. The divine power that energizes life, that causes the cut finger to heal, the broken bone to knit, is the same power that can restore you to health, if you believe that it can. It is logical to believe that the Creator of your body is the one best qualified to heal it. If the answer to your prayer of faith is deferred for a long period, do not be discouraged. Persevere, for as you do so you will grow in wisdom and spiritual fortitude, thus making conditions right for your healing. Every sincere prayer of faith is answered at the time you need the answer and when you are ready for it. Believe this. It may not always be answered in the way you expect, for a denial of a request is sometimes the right answer, but it will be answered for your highest good. Assured of this fact, proceed to prove your faith in the Divine Physician by thanking Him in advance for your healing.

Failure to receive a divine healing is due to two things: a lack of persevering faith and lack of obedience to divine will. Unbelief is a barrier to healing, natural or divine. Biologically the intelligent body cells require your faith to do their perfect work. If you lack faith, acquire it. Health is your birthright, a necessity if you are to function on the earth plane; therefore it is right and just that you should have it. Earnestly pray the prayer of faith; then wait pa-

tiently and expectantly for the answer.

"Wait for Me, wait. I will come and cure thee, not only to the full but with above good measure."

O Christ, Divine Physician, Thou to whom all things are possible, I claim Thy promise: "Whatsoever ye shall ask of the Father in my name, he may give it you." I ask that Thou restore me to health and wholeness so that I may be living praise of Thy healing power, a living conviction of Thy infinite mercy. I believe that Thou wilt do this for me. Therefore I offer Thee deep love, praise, and gratitude for the perfect healing.

An analysis of the scriptural cures made by Jesus reveals the fact that three factors entered into them, each involving some co-operative act on the part of the sick person. First comes the expressed desire to be cured. Jesus stressed the necessity of this desire for health by frequently preceding His healing ministrations with the question "What will ye that I should do unto you?" Secondly, as previously mentioned, He required faith; He asked, "Believe ye that I am able to do this?" Thirdly, the direct command to the one seeking a cure to co-operate. This often took the form of a moral command such as "Sin no more, lest a worse thing befall thee." All the Divine Physician requires of you is your inner willingness to co-operate by removing all personal impediments, such as sin, self-will, and evil habits that impede the divine remedial forces. He wishes you at all times to help yourself, to abide by His laws and make use of the natural restorative agencies placed at your disposal. He sends you a divine impulse to will and to do that which is for your highest good,

but He never interferes with your free will or right of choice. You are at liberty to accept or reject the help He offers. He cannot help you unless you are willing to receive. This fact is illustrated in the incident of the two thieves at the Crucifixion. Both had an equal chance to receive Jesus' redemptive help. One accepted, the other rejected it.

There are three ways in which you can co-operate: First, co-operate spiritually. To do this, begin by uniting your human will to the divine will. "Thy will be done in me" brings the most satisfactory answers to prayer. Many are afraid to know God's will for their life, fearing that it will be too hard to conform. God's will is always for the individual's highest good. Until you believe this and surrender self-will, you will make little spiritual progress. Outer results quickly follow inner. How can you know God's will for you? In the depths of every soul a voice speaks. If you train yourself to listen to this inner voice of divine guidance you will become so sensitive to it that you cannot doubt. It will direct you how to meet every need, solve every problem, and warn when danger threatens soul or body. But it cannot be heard in the din and confusion of mundane distractions. It comes only in times of quiet. If you would hear it, set aside a definite period each day when you can be alone and mentally quiet. At this time ask the Divine Physician to make known to you what you should know and do to be cured. He knows, and He will show you how. Listen and obey His directives. Say:

"What wilt Thou that I should do for Thee, O Christ, this day? What wilt Thou that I should do to

be cured? Speak to me, Lord; speak in such a manner to my soul that I may know Thy desires and execute them."

The answer will not always come at the time or in the way you expect it; but come it will. Contact with the Divine Physician in your period of silence will enlarge your soul, bring peace of mind, and instill a high courage to meet the needs of your condition. Never dictate to the Divine Physician as to how, when, or in what manner He shall heal you. Leave all this to Him. "For He knows the time and manner of delivering thee; therefore trust thou in Him."

Secondly, co-operate mentally by ridding your mind of bad mental habits, evil and destructive thoughts, especially the phantom fears, the doubt and discouragement that impede recovery. Control your thoughts for your health's sake. Remember that your mind is the channel through which God reveals His directives to you. If this channel is clogged with negative and selfish thoughts His guidance cannot break through. When the mind ascends above the mundane level and seeks higher realms of thought, it contacts divinity.

Thirdly, co-operate physically by studying and applying the laws of health and hygiene. Do all that reason suggests as being of value in aiding your recovery. Divine intelligence lies back of all therapeutic aids designed to help suffering humanity. The human body is the most wonderful of all God's creations. It is subject to definite psychic and physical laws for survival that cannot be violated without consequences. Be sure that you have faithfully done your part in keeping normal and well. Then relax in

peace and leave the rest to the Divine Physician.

How comforting to know that when all human efforts fail, when you reach that place in experience where suffering obscures the sun of hope and dims life's perspective, there is One ever present who understands, One on whom you can depend under any conditions, One who will answer when you call, One who will never let you down. Trust in His promise: "Come to Me when it is not well with thee and I will repair all, not only to the full but with above good measure."

Unity in the Field

For personal instruction in the spiritual principles set forth in Unity literature, attend your nearest Unity center. There you will find fellowship with other sincere students who are learning the practical application of these principles to human problems.

The Unity centers listed in the back of this magazine under "Unity Annual Conference Members, Licensed Ministers, and Licensed Teachers" offer a ministry of devotional services, healing and prosperity meetings, and class instruction in the Unity teaching. The leaders have been trained by Unity School and endeavor to provide a teaching and a ministry of the same Christ standard as that presented by Unity School. You and your friends will always receive a cordial welcome.

I Shall Give These

IDA F. KILLIAN

IN A LETTER some weeks ago a friend shared with me this lovely quotation: "Give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." I thought it a lovely gem, but somewhat more idealistic than practical, so gave it little further thought.

Two days later however I purchased a current magazine and while thumbing through it hastily, suddenly came upon those same striking words, "Give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The magazine story inspired by these words told of a woman who had triumphantly climbed from the depths of despair and transformed herself into a joyous, radiant, useful personality. Her sole guide was this verse, for I discovered that it was a passage from the Bible found in Isaiah 61:3. After rereading it many times its transforming possibilities vaguely clung to my imagination and gradually I began to sense its great potential power.

Three days later while sitting in Bible school passively aware of the opening exercises, I was startled to hear our superintendent read from his Bible a portion of the 61st chapter of Isaiah. Someone has said, "The world needs not so much to be informed as to be reminded." This repetition seemed to offer the fulfillment of some great void in my life and I became determined to discover it.

Strange to say, the verse came to my attention once more the very next morning. I had promised to bring the message at a missionary luncheon and was amazed to find these now familiar words greeting me again from the pages of our study book. I knew it was not coincidence, for I believe as surely as night follows day that God had a purpose in bringing them to my attention again and again. Somewhere along the way my human heart had been slow to perceive and grasp what God was so anxious to impart.

I have pondered these words many times now and tried to prove them too. Already they have begun to bring joy and blessings into my life.

Give beauty for ashes! That word "give" seems to express a lavish outpouring from some deep reservoir within, which continues to pour its sparkling loveliness over all the ugly, repelling circumstances of greed and hatred. Yet how often we forget to send out a kind word for a critical one. How slow we are to know the Truth for one who has treated us grudgingly, spitefully, or dishonestly. How unwilling we are to put into the mind of another some lovely thought to replace his nasty, gossipy one. But God says to give beauty for ashes.

A few weeks ago my family faced what seemed to be almost a blank wall. We had sold our house and bought another, but couldn't move because the tenants in our new house also had to find a home. These tenants had been pictured to us as resentful, unco-operative, stubborn individuals who would probably have to be ejected forcefully if we ever expected to get possession of the house. Immediately

I began knowing the Truth for them, sending them beautiful loving thoughts for the ashes of their supposed contrariness. I prayed they might find their right place in a home that would meet their needs and afford them a great share of happiness. With no outward act on my part the man of that family called me by phone assuring me he was doing everything possible to find another house. He was pleasant, considerate, and filled with a desire to co-operate.

One morning during a quiet hour I had a strong desire to send him a copy of *The Mental Equivalent,* by Emmet Fox. I followed my hunch immediately. By four o'clock that afternoon the man called to say that he had just located a house that greatly appealed to the family and that he had decided to buy it. Of course he had not yet received the little booklet but a great sense of joy overwhelmed me because God had already answered my prayer. A situation that might have become costly and unpleasant became easy and harmonious. Because I tried giving beauty for ashes God heard and prevailed.

Give the oil of joy for mourning! Oil is a soothing, lubricating substance that causes things to run smoothly without irritation or friction. It flushes away rust, subdues loud, clanging noises, and helps create a flow of harmony wherever introduced. I have a washing machine that serves me faithfully and well. The directions that came with it four years ago said that a certain part of the mechanism must be oiled once each month to insure perfect performance. So far as I can remember I have never neglected this oiling which makes it run smoothly and effectively. God tells us that joy is His lubricating oil,

which can seep down into the hidden crevices of mourning hearts and make them glad. Some cheery greeting, a happy confident letter, or even a smile can impart a drop of that precious oil; and I know that imparting streams of this oil of joy God requires of me the same degree of faithfulness that I so willingly give my washing machine. What a privilege to be a dispenser of God's oil and view with wonder and amazement the miraculous flow of harmony and gladness it can create!

Hand in hand with beauty and joy is the garment of praise. When certain of Jesus' disciples were cast in prison they spent the night in praise and singing and suddenly found they were no longer shackled but free men. How true it is that shackles of discouragement and resentment can almost instantly be liquidated with praise.

I taught for ten years in our public schools and know how little children glow beneath a word of praise. They can be praised into learning, into remembering little courtesies, and into helpfulness and self-reliance. It is surprising how even those who are slow to learn can be urged forward by commendation and applause.

Many devout folk praise the Lord but are stingy and niggardly in their praise of others. But Jesus said that inasmuch as we do it unto the least we do it unto Him. By praising those whom God has created we better learn to praise the Creator.

I know a woman who has praised her husband into doing countless things he never suspected he could do. In all the years of their married life I have never heard her speak to him or of him in a belittling

or disparaging manner but rather always in a spirit of glorifying what he has done and expressing confidence in what he is about to do. Her commendation is sincere and earnest and her attitude has brought great joy and happiness into their life.

Given honestly and sincerely, praise transforms failure into success and discouragement into radiant achievement. Try it! Draw your garment of praise about all mankind and see what a warmth it brings to your own heart.

Beauty! Joy! Praise! These are of God. He urges us to give them freely and lavishly for they are keys to radiant and abundant living.

Our Father, help us this day to give "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Let Us Behold Him

Mabel Hatton Marks

We know that God is everywhere, and yet
  Our eyes are sometimes too bedimmed with tears
Of sorrow, sense of loss, or vain regret
  To see His world of loveliness. Our ears
Become so filled with sounds of strife and din,
  The loud harsh clamor of discordancy,
That we forget to heed His voice within,
  The voice that speaks of peace and harmony.
It bids us to behold His world and grow
  Aware of all the light and joy thereof,
To have the open mind and learn to know
  His law of life, which is the law of love.

The Constant Good

ESTHER FRESHMAN

JUST A FEW years ago havoc began its work, turning our world topsy-turvy. Men, right-thinking men, all over the world rose bravely before the catastrophe and summoned their courage, their ideals of goodness and right, and went forth prepared to sacrifice everything if need be that goodness might prevail in the world. All men and women worthy of the name did just this. Prayers ascended to the heavens for victory, for the right to the peace that would be forthcoming, and everyone bent his energy and thought toward a coming "brotherhood of man" that should end all wars forever. The final victory came, and permanent peace is near, ready for us to earn it. The right to goodness in the world is at hand, but it will never come to remain with us forever until, from the depths of his being, man can learn to be good to man. Man must do good unto man; man must have a constant good in his heart.

Wars do not produce this goodness. Subjugated countries do not bring forth this goodness. Peace conferences alone cannot accomplish it. No, the time has come when peace is every man's responsibility, when the words "brotherhood of man" that we so glibly toss about on our lips, on the printed page, over the radio, must be translated into a reality of action.

The time has come when man can no longer drift lazily along with the current, caring not what his

destination may be, as long as the way is gentle and he may float undisturbed. Nor, on the other hand, can he ruthlessly push his way forward to an individual desire unless this desire permits him to contribute to the welfare of other men, to the highest good of all. Goodness can no longer be tossed aside as mamby-pamby, or as an unreality, or as an ingredient that one may use as an occasional seasoning to give a needed something in the way of right flavor to his life. Goodness in man, given to other men, has come into its true recognition as God in life, an element of strength, of right action, of a way, and of a goal to which all men must become awakened.

If man is to survive as man, he must learn to live as it was promised him he had the right to live, as an heir "of the kingdom," as a "son of God." He must rise to this proper stature and conduct himself in the noble ways that befit such an individual. He must become aware of his Father's gift to himself, he must become aware of his God, and become a channel of this God and His goodness. Then may he establish and maintain and enjoy a true "brotherhood of man."

All of us rallied to the demands of war, many of us made tremendous, heartbreaking sacrifices, and now we are to rally to a greater cause, everlasting peace in the world. And our contribution must start now, with ourselves, and it must be a perpetual expression. We cannot wait for goodness to become prevalent in the world before we act as good men—it is not accomplished in that way—we are the instruments of this goodness, we are the channels of

God, and it is our expression of this goodness, yours and mine, that is needed right now.

This world is every man's world and his responsibility is an important one. It is a constant expression; there is no letting down possible. It is a noble, powerful, courageous action that is required of us, one sufficient to make every man very important, as he was designed to be.

Man will need fine attributes for this mission. He will need great strength and well-being, he will need infinite patience, he will require untold wisdom, he will need a never-ending abundance of compassion and understanding, he will need all those attributes of which the Master spoke. He will need to bring into himself those great qualities which are of God, which come from God alone. Every man will have to be a God-filled man in order to express his life in this world as a constant good.

There is no one who can afford to spend his life unaware of his Maker. There is no place for such an individual in the world today. The world needs God; it needs men who can bring forth more of God into the everyday life of mankind. The time has come when man must stand with his head touching the stars and learn their harmony, when he must open his eyes to goodness, to beauty, to Truth, and make them realities for himself and his fellow men. We know the instuments of destruction well; we have no need to learn further. But we do not know sufficiently well the powers of creation, for these powers come from the Creator Himself, and too many persons have permitted themselves a temporary blindness of mind, a gluttony of selfful living.

The guidance now must come from those who have an awareness of God in their life. This guidance comes only by example, by a life that constantly expresses goodness. Such a life must not falter for an instant; though it be but a single "note," it must be perpetually sustained if it is to be heard when someone is needing to listen and ready to hear. Until such a time, though there are no human ears to listen, no human heart to be touched, the individual must deliver his message in clear tones, a guiding bell to whomsoever may need it at any time.

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

It has been my great privilege to know in my daily life some of the sustainers of this constant good. Looking about, we all can share this blessing of similar friendships. It is such as these who have kept the brotherhood of man more than an idea. Their lives have been stanch lights braving our longest nights, and when fused together, enough such lights can become the white illumination of a splendid new day rich in blessing, in beauty and accomplishment.

Whatever be their home base, these individuals radiate beyond their local community to far-reaching points, making whatever they touch a finer place.

Such a person is my friend M——. Her center of radiation is a manicure table in a large store. She has succeeded in making herself an excellent operator; appointments must be made in advance to ob-

tain her services. But more than this, she has made her life a contribution to the constant good of the world. Her life is a continuous outpouring, and the result is that her individual life stream is clear, bubbling, refreshing. Each day is a generous action extending from the maids in her department to the manager. Each customer leaves her table not only with finely cared-for nails but with a sense of friendship deep within, a warm, uplifting feeling, penetrating to the very heart. I think that with her loving, generous thoughts, her fine, unselfish way of going about her daily tasks, her dedication to making life more beautiful, M——is living nobly, courageously, contributing things of great value to all of life.

Sir Francis Bacon wrote: "If a man be gracious and considerate, it shows that he is a citizen of the world, and that his heart is no island cut off from other lands, but part of a vast continent. This, of all virtues, is the greatest, being of the character of God."

Another friend of mine is a doctor, to whom come people ill of heart, in body and soul. Never failing is his healing comfort, his compassion, his great understanding. His life has been shaped into the form of a great vessel from which is constantly poured forth good to those who seek, and never ending is his supply, for his character is indeed "of God." His faith in God brings faith in God's wisdom and strength to his fellow men. This fine man's faith in the best in his brother man has inspired and encouraged many to make for themselves a better life.

These people bring forth constant good into the world; and from their candles of splendid living other candles are nourished, so that the light of the world shines ever brighter.

Expressing the constant good in one's life means making of oneself a constant channel of God. This means that one's thoughts are God-blessed, one's actions God-inspired and directed, one's living God-companioned.

To what finer purpose could man direct his life? What nobler contribution can man bring to the world than more of God through himself. Here is the true meaning of man's being. This is the reality, the truth to which man directs the yearnings of his soul.

God truly expressed and shared in each individual man will bring into everlasting being the true city in which the brotherhood of man shall be a reality and God in His goodness shall reign supreme, as visualized by W. Russell Bowie in "The Coming City":

"Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good."

EMERSON SAID: *Love, and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.*

Living Truth

PROSPERITY

L. STEVENS HATFIELD

IN AN OLD COPY of *Daily Word* I came across this statement, "The perfect realization of prosperity was expressed by Jesus Christ when He said, 'All things whatsoever the Father hath are mine.' In these few words He epitomized the truth that God is ever-present, ever-available supply. He understood the law of supply so completely that He never lacked anything He needed. He knew that God was the source of all substance, and He called on His Father for whatever was necessary."

In the Foreword to Charles Fillmore's book *Prosperity* he says: "God has provided for the most minute needs of our daily life and if we lack anything it is because we have not used our mind in making the right contact with the supermind and the cosmic ray that automatically flows from it."

One of the first things we learn in the study of Truth is that Spirit substance is all about us. "The wealth of the nations shall come unto thee." "From the Lord ye shall receive the recompense." It was never intended that God's children should ever want for anything. It was intended that our longings, our yearnings, our legitimate desires should be satisfied, that our dreams should come true. It is our ignorance of the law that keeps our own from us.

If you have a prosperity attitude of mind, if you have faith that you can and are now demonstrating

abundance and strive intelligently, persistently, to realize your vision you will be prospered, you will have whatsoever you desire. That is the law. If you obey the law you will get results. "Whosoever hath, to him shall be given." If you have anything, you have made your mind a magnet to attract more, you have the seed of a prosperity consciousness. If you are in want of anything you have by the same power closed the avenues of supply. If you want to demonstrate prosperity you must hold your thoughts steadily on prosperity, you must see yourself possessing that which you want, you must feel yourself making use of it, you must live in a mental atmosphere of prosperity. The law is that which you vision in your mind will be outpictured in your affairs.

Make believing in abundance a habit. Let no thought of limitation or lack find lodgment in your consciousness. Believe in plenty even as you believe in God. Learn to live in His world of plenty, to think His thoughts of plenty, to share in His abundance.

If you would be prosperous you must see that your mind is filled with thoughts of prosperity. Prosperous ideas are magnetic, they draw blessings to you." God giveth us richly all things to enjoy." God's will for you is plenty. Plenty comes from God. His Spirit within you insures constant, abundant, unfailing supply. Acknowledge your oneness with His Spirit of wealth; you will be blessed with abundant supply, your mind will overflow with spiritual riches, your affairs will prosper and your whole world will reflect the riches and glory of the Father. "Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth." "Ye shall receive

of me gifts and rewards."

Reach out today and claim your prosperity. What you have decreed as wealth will make your life successful and your way joyous. "Already ye are filled, already ye are become rich." "I am become rich, I have found me out substance."

If you desire greater prosperity, if there is any blessing you desire in your life, increase your consciousness of omnipresent substance. As you become aware in greater measure of this all-pervading substance it will take outer shape and form and manifest itself for you in the way you desire and need. "The blessing of Jehovah, it maketh rich."

Did you ever stop to consider how inexhaustible God's bounty is? Have you ever given thought to the wealth of flowers He has created for our pleasure, the blades of grass that carpet His world, the countless animal and plant species; the leaves on the forests of trees, the feathers on the unnumbered birds, the hairs on your own head; the far-flung rays of the sunlight, the rains, the snows, the air we breathe? "Gold as dust, and the *gold* of Ophir as the stones of the brooks." There is no limit to his abundance for all things are of Him, all things bear witness of His lavishness of supply and satisfaction. As sons of God we inherit His bounty. Why should you feel that you are in any way cut off from your rich inheritance? Even though for the time you seem to lack, continue to think and speak richly. "And thou shalt be secure." "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

As you think within yourself so are you pros-

pered. If you are conscious of lack in any phase of your life change your thoughts concerning the condition. Dwell on the bounty of God and know that His will for you is an abundance of all good. Cast out any thought of insufficiency you may be holding and give heed to the wealth of God. "This is the book of the law . . . thou shalt meditate thereon day and night . . . for then thou shalt make thy way prosperous." "The same Lord is Lord of all, and is rich unto all that call upon him."

Every day thankfully acknowledge and affirm prosperity and every day plenty will flow into your life and affairs. "God will provide." Faith is the key to the manifestation of abundance. Always think of God as the source of your supply and you will be provided for in all ways. There are many channels through which your good can come, but they all have their source in God's storehouse of rich, abundant substance.

In a scriptural sense prosperity means not only the acquiring of material possessions—money, land, things; it has a much deeper meaning—to make happy, to bless, a Godsend, a piece of good fortune. It also means success in prayer and what greater prosperity could one want than success in prayer? If your prayers are successful you will without doubt have all the material things you need. "A man's life consisteth not in the abundance of the things which he possesseth" but rather in his knowledge of the source of his possessions.

Do not become discouraged because your words do not bear immediate fruit. You have probably been living in a consciousness of lack for years.

Now that you have become determined to be prosperous you will have to educate your mind; you will have to change your thoughts and keep changing them each time they revert to the old manner of thinking, until it becomes as easy for you to think, "I am prosperous, as it has been for you to think in terms of lack. Daily bless your mind for its rich ideas, look about you for signs of abundance, see God pouring His abundance over the earth. As I look out my window I see the rain falling. The marvel of it! It fills the earth as far as I can see, and my mind tells me that it covers many miles where my eyes cannot follow it. It covers the earth; it falls where it is needed and where it is not needed. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." As I watch I can see the grass springing to new life; where before it was brown and lifeless now it is green and fresh and abundant, prospered. "If God doth so clothe the grass in the field which to-day is, and to-morrow is cast into the oven; how much more *shall he* clothe you, O ye of little faith?"

If you want to be prosperous you must begin now right where you are, with what you are doing, to get the feeling of prosperity. Say: "I am prospered here and now." Feel that you are prospered. Look about you for signs of wealth. If you lack things in the material sense of the word give thanks for what you have, life, air, sunshine, a complete body, a thinking mind, food, raiment. Don't make comparisons. Never mind for the time being how much your neighbor seems to have and how little you seem to have. Give thanks for what you have. Bless it, feel that you are rich in

the gifts of God; the gifts of man will follow.

We have so much to be thankful for, clear skies, secure roofs over our heads, food in abundance, freedom of speech and movement and worship. We are prospered and we know it not. Try giving thanks for just one day for all your Father's rich gifts to you. Make a note of your blessings as they occur to you. When you read over the list at the close of the day you will probably be astounded at the wealth and scope of your prosperity.

Whatever it is you desire, take the three Truth steps toward it. Forgetting the specific thing for a moment, see yourself illumined with the light of Christ, feel the light and warmth of His presence flowing through every part of your being, thank Him for this radiance. As you glow with His light of life feel His health like a "river of water of life" flowing through your being, your whole being. Do not center your thought on any particular spot; just let His radiance flow, and as you receive His light and health accept your prosperity, feel that all good is yours here and now. Do not think of the rent, of the job, or of lack in any way. Think of light and life and wholeness.

You have within you all the understanding you need; you have within your mind a solution to all your problems. Your problem of lack is solved by thinking, speaking, acting prosperously. When you make up your mind—determine to be prosperous, successful in prayer—you create a success atmosphere that attracts to you the thing you want in order to make your life happy and free. Begin at once to give thanks for it. Don't wait until it is manifested, comes

into visibility. Realize that it is already yours in spirit, accept it, bless it, thank God for it.

If the thing you want most and try hardest to get seems persistently to elude you know that your very tenseness about the situation is the force retarding you and that you are by your very effort pushing your good away. Relax. Let go. Let God have your problem while you center your thoughts on Him. Go about the business of living, turn your attention to something that needs doing here and now; it may prove to be the very channel through which your good will come to you. Instead of complaining about your lack, finding fault because of what you lack, try blessing and praising and giving thanks for what you have. Look about you for abundance. Are you not already supplied with enough and to spare? Where did it come from? Do you think your possessions have depleted God's store? "At even ye shall eat flesh, and in the morning ye shall be filled with bread." As far as I am able to find this means every morning and evening, not just a morning and an evening now and then. Instead of crying about your lack give thanks for abundance and then start doing something about the supply. Don't look for spectacular things. Begin right where you are to increase your prosperity.

Recently when I wanted an increase in funds I began enlarging my consciousness of plenty. I do not look for miracles. I prepare the way for substance. I expect it, I give thanks for it, and I work toward it. As I work I say often, silently and aloud: "The Spirit of plenty prospers me." I think about this Spirit of plenty. What is it? Where is it? It is all

about me, it is the cause of all growth that I see. It is God. I see God in everything about me, in everything I do, in everyone I meet. I feel God in possession of my life, enriching, prospering, blessing it.

With the idea of enlarging my consciousness of plenty came the thought of a Unity prosperity bank. I sent for one. The day it came I received a check for twenty-five dollars. That week a friend gave me fifteen sturdy tomato plants for my garden, my sister sent me a roll of well-liked magazines. Pat brought me the first pussy willows of spring. An order came for a dozen booklets I had prepared. I blessed the gifts and the givers and thanked God for His abundance.

The second week was almost a repetition of the first, beginning with a new hat and ending with a twenty-dollar bill. The fifth week I received a letter rich with blessings from Unity School. It began: "Have faith in God! God is love. God is success. God is enriching substance. You are one with God. His love, His success, His substance are now yours. Think about this. Acknowledge it. Know it. Have faith in the guiding hand of God."

With my bank had come this prayer: "The love of God fills my heart and is manifested in my world as abundant supply." Many times a day I sent this prayer out into my world and then looked about me for its fulfillment, and I was never disappointed, for truly in those seven weeks my cup did run over. I learned to know that I could trust God when I turned to Him in faith, believing my prayer was answered. I learned not to say, "God give me the dollars I so much need" but "Father, I thank Thee for Thy rich

abundance. I thank Thee for knowledge of Thy Spirit, which even now goes before me and makes prosperous and successful my way."

When you pray, turn within and in quietness and confidence seek God as infinite wisdom, unfailing good judgment, and unlimited supply. Place yourself and all your affairs in His keeping; it may surprise you to see how quickly He will guide you, through ideas, to the perfect and complete solution of your problem.

Put your trust in God. He will direct you in all your ways. His Spirit within you will bless you with new ideas, new inspiration, new understanding. His Spirit will harmonize, adjust and prosper all your affairs. God is always with you. He is your very breath of life. Praise Him. Praise Him for the good you desire. Praise Him for the good you already have. Praise Him morning, night, and noon, for praise is the oil that lubricates the machinery of your life, keeping it in perfect order. Think prosperity, talk prosperity, feel prosperity. Let the assurance of Jesus be yours. He was always sure of plenty to meet His every need because He knew that God was His instant and constant supply. He looked past the outer appearance to the power within. By realizing His oneness with this power He always had access to His good and He promised, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." His abundant supply is at hand for you right now. Obey the law and you will demonstrate as He did. "Trust in the LORD and do good; *so* shalt thou dwell in the land, and verily thou shalt be fed."

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 4, 1946

UNITY SUBJECT—*The Meaning of the Sabbath.*

INTERNATIONAL SUBJECT—*Jesus Teaches the Right Use of the Sabbath.*—Exod. 20:8; Mark 2:23-28; Matt. 12:9-13.

8. Remember the sabbath day, to keep it holy.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.
24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?
25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?
26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?
27. And he said unto them, The sabbath was made for man, and not man for the sabbath:
28. So that the Son of man is lord even of the sabbath.

9. And he departed thence, and went into their synagogue:

10. And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

GOLDEN TEXT—

This is the day which Jehovah hath made;
We will rejoice and be glad in it.
—Psalms 118:24.

SILENT PRAYER—*I make the Sabbath in my consciousness by developing and expressing divine peace.*

The Sabbath that remains for those who keep the divine law is, like the kingdom of heaven, always right at hand. It is not something to be gained after death, but is here now, awaiting our recognition and appropriation. As the Children of Israel went in to take possession of the land, so must we possess ourselves of the peace of mind, rest of soul, and inward stillness that is the Sabbath.

The Lord made this inner Sabbath, whereas the seventh day of the week was set apart by Moses as a day to be observed especially for worship and rest from bodily labor on the part of the Children of Israel. The seventh day has its correspondence in the requirements of man, which include recurrent seasons of rest or at least change of occupation.

Rest exists throughout nature. It is found in the ebb and flow of the tides as unfailingly as in the pulsations of the blood. The mind too has its Sabbath, consisting of a state that is free from external cares and harassing thoughts and allowing us to devote ourselves to reverie and the contemplation of spiritual subjects. When these are pushed out of mind and the whole thought is given to secular interests, the Sabbath is violated.

Life cannot be all reverie and contemplation. It must have action if it is to be a true expression of the one Cause. But neither can it be all action without pause. Balance is necessary. If we cannot have "an inward stillness . . . and an inward healing" without a struggle, we must nevertheless have them. Once over, the struggle can be left without a backward glance, for peace of mind is our ultimate goal, and without it the mind cannot be keyed to achievement.

As far as we are concerned, God's whole purpose of creation is to bring forth the perfect man. Man is the supreme creation of all life on earth, and all divine law finds its quintessence in him. When men enact laws and make their observance burdensome, they become slaves of their own creations. The Jews burdened themselves with the observance of the letter of the Sabbath commandment. By His example of bold freedom and His disregard of man-made laws having to do with the Sabbath day, Jesus sought to release His people from the foolish prohibitions and external formalities that they themselves had created.

In keeping with the example of Jesus we may

overturn traditions in the freeing process. We may refuse to entertain worry or the thought of care. We rest the mind by consciously removing it from all thought of what distresses or disturbs it and centering it in God, who is all power. "God in the midst of me is mighty. I shall not be greatly moved." This affirmation of itself brings surcease and an opportunity for solutions to present themselves to the unfettered mind. As we think of God we enter into communion with Him, and His power enters into us. Thus the circle is completed and the purpose of the Sabbath consummated.

To satisfy hunger is one of life's primal necessities. Until this urge is satisfied the one whom it possesses is not overmuch concerned with the niceties of man-made laws and traditions. To abstain from all work or activity is of less importance to us just now than to work unceasingly to break the fast of those who lack the means of breaking it themselves. "Is not this the fast that I have chosen . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Such activities entail real work, but they represent the keeping of the Sabbath, in that they give us a rest from selfishness and self-seeking and a recognition of universal brotherhood.

To do good is lawful at all times, and to forget ourselves in the service of others whose needs surpass our own is often the quickest and surest way to enter into the kingdom of peace and satisfaction, even though such forgetting may wipe out some of

our hard-and-fast notions of divine prohibitions.

QUESTIONS

1. What is the nature of the Sabbath that we make within our own consciousness?
2. In what sense is the inner Sabbath made by Jehovah?
3. How is the Sabbath of mind and soul violated?
4. Is it possible to achieve anything worth while where peace of mind is lacking?
5. What is the purpose of creation as it concerns us?
6. How may we overturn burdensome traditions and set ourselves free to observe the true Sabbath?

Lesson 6, August 11, 1946

UNITY SUBJECT—*Making the Right Beginning.*

INTERNATIONAL SUBJECT—*Making Our Homes Christian.*—Exod. 20:12; Mark 7:9-13; Luke 2:51-52; Eph. 6:1-4.

12. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

9. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.
10. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death:
11. But ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God;*
12. Ye no longer suffer him to do aught for his father or his mother;
13. Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

1. Children, obey your parents in the Lord: for this is right.

2. Honor thy father and mother (which is the first commandment with promise),

3. That it may be well with thee, and thou mayest live long on the earth.

4. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

GOLDEN TEXT—*Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*—Exod. 20:12.

SILENT PRAYER—*I honor my parents because through them I have received God's unspeakable gift of life.*

The commandment to honor our father and mother has been called "the first commandment with promise." The promise is "that thy days may be long in the land which Jehovah thy God giveth thee." Literalists encounter a difficulty here in that the connection between the honoring of parents and long life for ourselves is not readily apparent. The metaphysician has no difficulty in connecting the two however, for he sees that the states of mind in which reverence, respect, esteem, and love take root are those which promote harmony and well-being, and that these, in turn, make for long life. Also that on which we fix our thought tends to reproduce itself

in our life. Our parents represent long life to us, since our earliest memories have to do with them as adults.

Where race beliefs prevail honor to parents is made to depend on race ideas of honor rather than on principle. In this commandment Moses sought to emphasize principle, and not merely length of days.

Before we can love God, our heavenly Father, we must love our earthly father and mother whom we have seen and know. Their care of us in infancy, their unfailing support and guidance, their instant rallying to our help in every need, all represent the love of God to us; for in the beginning we are dependent on them not only for the gift of life but for its daily continuance. By appreciating them truly in their relation to us we easily learn what love is and comprehend the divine nature.

The Jews had a tradition that sanctioned evasion of the duty of a son to support his parents. The support owed to parents might be pledged to God, in which case the parents could not claim it. The truth is that God is served only as we discharge our full duty to our fellow men. The gulf between man and God is bridged first between him and his parents, next between man and his brothers, and finally between man and his neighbors. Only by giving himself to them can he give himself to God. In the ideal we worship God in the solitude of our own soul, but in reality we worship most truly when we see God in everyone we meet, and have a lively sense of our mutual interdependence.

Jesus, the Son of God, was also the ideal son in an earthly sense. He was "subject" to His parents

at the age of twelve and later. He did not dispute their authority to control and direct Him, but accepted it. Thus He "advanced in wisdom and stature, and in favor with God and men." Such is normal childhood and adolescence. Every child has the same right to grow up to ideal manhood or womanhood, trained in unquestioning obedience to rightful authority, reverence for superior experience and wisdom, gratitude for unflagging love and care, awareness of individual responsibility.

To obey one's "parents in the Lord" involves obedience in the Christ Spirit. It shows that our wish is to fulfill all righteousness or do what is right as an individual and as a child. To do right for our own sake is the part of wisdom and forethought, for the reaction brings harmony and success and is altogether desirable. We reap as we sow in all social relationships.

In achieving length of days important assets are peace of mind and self-approval, for these insure a clear conscience and a mind at ease. The latter in turn prevent the accumulation of unfavorable thought currents that must be broken up and dispelled by denial.

While the duty of the child to its parents is not gauged by the conduct of parents, it is nevertheless offset by the duty of the parents to the child. Duty may be a joy to the child or it may be irksome bondage. The parents by their attitude themselves determine which it is to be. Time, patience, and wisdom in training the child to recognize and respond to his obligations in a spirit of willingness and eagerness are good investments, for they make it easy for the

child to do his part. Slackness in this regard is failure to keep the law, and no one who fails to do this can complain if he reaps as he has sown. As parents learn to express the Christ Spirit toward their children they realize what they should do in all the relations of life, and become parents in deed and in truth.

QUESTIONS

1. Why is the honoring of one's parents conducive to long life for oneself?
2. In what respects do parents represent to us the love of God?
3. In what does the ideal worship of God consist, and in what the real?
4. Why do we find in Jesus an example of normal childhood and adolescence?
5. What have peace of mind and self-approval to do with achieving length of days?
6. What do parents gain by learning to express the Christ Spirit toward their children?

Lesson 7, August 18, 1946

UNITY SUBJECT—*Life Is of God.*

INTERNATIONAL SUBJECT—*The Sacredness of Human Life.*—Exod. 20:13; Matt. 5:21-24; 10:29-31; 18:10-14.

13. Thou shalt not kill.

21. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22. But I say unto you, that every one who is angry with his brother shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger

of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee.

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

29. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:

30. But the very hairs of your head are all numbered.

31. Fear not therefore: ye are of more value than many sparrows.

10. See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

GOLDEN TEXT—*But I say unto you, that every one who is angry with his brother shall be in danger of the judgment.*—Matt. 5:22.

SILENT PRAYER—*I love life, the gift of God, and conserve it at all times and in all ways.*

The commandment not to kill is a broad one and one that the law of man still enforces. Since we have not yet learned to restore life when it has been taken away, we are under especial obligation to

conserve it in every way possible. This gift of God, which is of the very essence of the divine, is to be treated with all reverence. The "judgment" that follows upon disobedience of the commandment not to kill is that of a life for a life. Even though the slayer may not be sentenced to death something in him dies when he takes the life of another.

Various interpretations may apply to the commandment not to kill. Anger kills love and understanding, the two faculties that make life supremely worth living. Scorn is a close second to anger, and quite as destructive of good will and peace. The intent of the commandment however is to forbid the taking of life, and its enforcement has engaged the attention of men from the beginning of recorded history until the present time. Human life is held cheap nowadays, and scarcely a day passes without accounts of the taking of life. The race needs to recapture a sense of the sacredness of life and a wholesome fear of the flouting of divine law.

To set ourselves to resisting evil is to give evil a part of our thought, with the result that it then becomes part of the load that we carry in our mind.

As we have seen, the overt act of murder is not the only form of death dealing. The life that is of God is far more than mere physical vitality. The lower animals have this, but their life would not satisfy us. Life that is God-given abounds in love and good will, intelligence, enthusiasm, responsiveness to the interests of mind and heart. It has in it something of the universal, for it confers the faculty of seeing ourselves in others and making their welfare our welfare. Whatever causes a person to ignore

the obvious lack of another instead of supplying it from his own abundance kills in him the Godlike impulse to give until the need is filled. Death of anyone for want of proper food, clothing, and shelter is an indictment of our common humanity, and we cannot claim to know life in its fullness unless we extend our interests to include those who look to us for help.

Second only to death itself is the loss of faith and confidence occasioned by the selfish disregard of others. The Spirit of God is quick and powerful; quick to see the hopes and aspirations of others, powerful to help them realize both. We draw near to God only through making ourselves one with our fellow men in all that uplifts them and helps them forward to better things.

The deadly weapon of anger is equaled by that other weapon, scorn. Whoever scornfully calls another a fool is a menace to himself and to all others touched by his influence. Destroying in the hearts of others all feeling of good fellowship and the capacity for comradeship, he engenders in them a reciprocal hatred for himself that puts the joy of life out of the question. None can tell how long or how fiercely the "hell of fire" so kindled will burn. Reconciliation with our brother opens the way to reconciliation with God, the Father.

Life does not always develop of itself. The child needs wise guidance to develop in himself the life that is of God. The child who lacks the proper influences around him becomes the delinquent child. The right influence develops the child's innate guilelessness and single-mindedness, opening the heart

to the expression of love and the joys of the Christ. The full-grown man or woman may be a child in the kingdom of heaven because he or she may but just now have become interested in the things of the Spirit and must learn from the beginning the ways of Truth. The divine will looks to the salvaging of all sincere aspiration after righteousness and Truth.

QUESTIONS

1. What "judgment" does the one who takes a life incur?
2. What besides physical life can be destroyed?
3. What will aid the race to reverence life and conserve it instead of wantonly destroying it?
4. What characterizes the life that is of God?
5. Does our responsibility for conserving life cover the material wants of others?
6. Is scorn a reciprocal emotion? Why is it so devastating to character?

Lesson 8, August 25, 1946

UNITY AND INTERNATIONAL SUBJECT—*Purity in Heart and Life.*—Exod. 20:14; Prov. 4:14-23; Matt. 5:8; Phil. 4:8.

14. Thou shalt not commit adultery.

14. Enter not into the path of the wicked,
    And walk not in the way of evil men.
15. Avoid it, pass not by it;
    Turn from it, and pass on.
16. For they sleep not, except they do evil;
    And their sleep is taken away, unless they cause some to fall.
17. For they eat the bread of wickedness,
    And drink the wine of violence.

18. But the path of the righteous is as the dawning light,
That shineth more and more unto the perfect day.
19. The way of the wicked is as darkness:
They know not at what they stumble.
20. My son, attend to my words;
Incline thine ear unto my sayings.
21. Let them not depart from thine eyes;
Keep them in the midst of thy heart.
22. For they are life unto those that find them,
And health to all their flesh.
23. Keep thy heart with all diligence;
For out of it are the issues of life.

8. Blessed are the pure in heart: for they shall see God.

8. Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things.

GOLDEN TEXT—
Keep thy heart with all diligence;
For out of it are the issues of life.
—Prov. 4:23.

SILENT PRAYER—*I guard my thoughts and desires by keeping my mind single and fixing it on the impersonal love of God.*

Purity of heart comes as we attain to singleness of mind and learn to develop the impersonal outlook in ourselves. Jesus taught that personal impurity begins in the heart and that in its effect on the individual the impure thought is equal to the impure act. He taught that it is of the utmost importance to uproot the impure thought from the mind and end

all tendency toward a habit of impurity in thought as well as in deed.

We educate the young in order to spare them the necessity of learning by experience the well-known truths that apply to life. With the time and energy thus saved they are equipped to advance into fields of new and untried truth and to make real progress for the race.

The way of wisdom for us is that which puts us in harmony with universal law. To learn this law and enter into this harmony patience and perseverance are necessary. The law presents uprightness as the way of wisdom. Experience proves it true. The natural man's laws require the keeping of the moral law. Under its provisions he holds himself apart from wickedness in all its forms.

The keeping of the divine law is equally obligatory. He who does not observe the law of life shortens his days instead of lengthening them. Where he does not reap ill-health as a consequence, other penalties accrue, and other satisfactions become impossible of realization.

Instinctively every adult knows what is right and what is wicked, so that no exact listing of either is necessary. The teachable attitude is to be desired, but we must learn to discriminate between what is worth learning and what is best left alone.

He who obeys the law of his being whether written on the statute books or on the heart finds the way growing clearer as he goes forward. Upright thought, speech, and action have power to clarify the thoughts and quicken the understanding.

He whose sole desire and animating motive is

to discern what is right and to do right always finds life simplified compared with the person whose motives are selfish and ulterior. He whose standards of right and wrong veer and shift with the exigencies of the occasion is blind spiritually and does not understand the consequences of the course that he chooses.

To keep the heart with all diligence is to guard the hidden thoughts and motives until the thinking habits become instinctively right and true under all circumstances. Experience has taught us the immense value of a subconsciousness that is disciplined and ready always to carry out the behest of the will.

The issues of life are the outcome of our habitual thoughts. If the lines fall to us in pleasant places, it is because we have cultivated a pleasant frame of mind. The admonition of Jesus to "be of good cheer" and the command of Joshua to "be strong and of good courage" are of a piece with the watchfulness enjoined in this lesson on all who aspire to live a balanced life.

QUESTIONS

1. How is purity of heart gained?
2. In what respect is the thought equal to the act?
3. Why do we educate the young instead of leaving them to learn by experience?
4. What is the way of wisdom for us?
5. What penalty accrues for failure to keep the law of life?
6. What is the cumulative effect of obeying the law of our being?
7. How do we keep our heart with all diligence?
8. What are the issues of life?

Silent UNITY

The Spirit of Jehovah is with me, and I see clearly.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I AM INCLOSING a check for a love offering in appreciation of the wonderful blessing I received through your prayers. I wrote to you a few months ago for prayers about a cancerous condition of the breast. This condition returned after the removal of the breast a few months earlier.

When I wrote you the condition was very discouraging. Now I am happy to report that the condition has cleared up, and the doctors tell me it is remarkable. I would like so much to have you continue prayers for me so that I may gain in strength and in greater spiritual understanding of Truth. Truly I am grateful to God and to you dear ones of Silent Unity.—*B. E., California.*

I WANT TO write to you this evening to let you know how truly grateful I am that my foot has healed so perfectly. I am now walking without crutches, and I know it is the God I AM that has done such a wonderful work. I am very grateful for Unity and its teachings of the Truth, especially for the lovely Lenten lessons. They are a constant help and inspiration

to me, and I thank you so much for all the help that you at Unity School have sent to me.—*J. C., Michigan.*

I HAD BEEN a patient for ten years in mental hospitals until I realized through Silent Unity that God can help those in every need. His will for His children is health, prosperity, wisdom, order, freedom, and happiness. Through His everlasting help I have been able to come home to my family. Keeping in mind that God is the source of all supply and that I shall not want, I am applying for a job tomorrow, aided by the prayers of Silent Unity and myself, and I know I shall receive work.—*H. S., Pennsylvania.*

LAST FALL I asked you to pray with me for the healing of a sore on my temple that the doctor said would require plastic surgery, which I could not easily afford nor procure anywhere near home.

I am thankful to report that the sore has entirely healed without further attention from the doctor. I feel that it is a direct answer to your prayers, and I thank you for the wonderful work you are doing.—*L. R. W., Michigan.*

A FEW WEEKS ago I wrote and asked you to please pray with us that the Lord might restore my sister's mind to her. At the time she seemed hopeless; but through your method of worship I still had faith. I never could see her as being mentally unbalanced, as she really appeared to be. I continued to tell myself and others that I saw her well and going about her normal daily activities.

The very day that your letter came my sister began to show improvement. Today my sister is

completely well, and I know that only God could have saved her. I thank you so very kindly for your never-ceasing prayers. Please continue to pray with us. May the Lord bless every word that you speak. —*L. L. G., North Carolina.*

His Truth Is a Shield

SOME WEEKS ago I wrote you to pray for the return of my car. I want to tell you that within forty-eight hours it was returned undamaged. It had been driven a long way, but the car was unhurt. Thank you again.—*E. M. P., Texas.*

He Shall Have Abundance

THOUGH I have used prosperity banks many times in the past, they always work as a new and somehow totally unexpected miracle.

Toward the end of last October my business had reached a low point and its very existence was threatened. Since then I have completed two prosperity banks besides making a careful study of Annie Rix Militz's *Both Riches and Honor.*

My profit in February was just seventeen times what it was in the preceding November. I have been able to pay off a note to the bank, acquire quite a bit of new office equipment, and today we are moving across the hall into larger and much pleasanter quarters. I feel that not the least of my gains in the past four months has been a definite enhancement of good business judgment, which has not only benefited me but has enabled me to render a much more important

service in the community.—*J. N. B., Colorado.*

SINCE STARTING with the prosperity bank my husband has been given a hint of a larger work for him to do for his company in the coming months. Promotion will not be for several months, but it is a great encouragement to him. In fact several things to his advantage have developed in his firm. The banks have never failed us yet.—*H. G., Florida.*

My Help Cometh from Jehovah

I AM VERY grateful to God for you, and many, many thanks for your prayerful ministry, the benefits of which I realize daily. My affairs are getting in order, and I am sure it is due to the daily bank drill that has become a part of me.

Then the beautiful articles in UNITY magazine instill in me a new life. As we are keeping lent I am thankful to have *Teach Us to Pray.*—*Mrs. E. M. W. Ohio.*

I CAME ACROSS a copy of *Weekly Unity* in the Hollywood USO. I was very much impressed with its message, and I appreciated its spiritual lift, its manner of presenting the material so as to make everyone who reads it realize that he has been missing something in the ordinary routine of his religion and worship.

Before I heard of Unity I often entertained its principles vaguely in my own mind. Now however *Weekly Unity* offers me the opportunity to clear and collect my thoughts and put them in order.—*R. S. P., Pennsylvania.*

I AM INCLOSING one dollar for the renewal of my

subscription for UNITY. This will be my twenty-third year, and I have enjoyed every one of my magazines and have had very much benefit from having them. —*E. O., California.*

I AM INCLOSING one dollar to renew my subscription for UNITY. I have taken UNITY for twenty years and always look forward to its coming. Each month there is something especially helpful to me.—*Mrs. L. E. H., California.*

Filled with Plenty

IT IS WITH the deepest gratitude that I am writing to you once more about two problems that I layed in God's loving hands. They were lovingly worked out with great assistance from you.

I wrote to you for a prosperity bank quite some time ago, about a year ago, when I knew my husband's war work was nearing the end and he would be one of the thousands out of work because of reconversion. Six months ago he finished work in the war plant, and I am happy to say that within thirty days afterward he was once more firmly established in his old office and in business for himself, although at the particular time I wrote to you he had apparently lost all contact with his old business associates. He could hardly believe it when each morning brought him mail from some manufacturer who asked that he once more be a distributor of his product. You sent me uplifting cards of affirmations, which I used faithfully each day. I knew God was in charge of my husband's business affairs and there was no cause for worry.—*W. S. G., New York.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have studied Truth for many years and have tried to apply it, but I am beyond all medical aid. Our physician is just keeping me "as comfortable as possible." From birth every organ and gland in my body has been defective.—*From a letter received by Silent Unity.*

We have been praying lovingly and faithfully for you since receiving your letter. During the years that you have been so faithful in your study and practice of the Jesus Christ teaching you have been building the Christ consciousness. Every spiritual truth that you have affirmed and realized is like an enduring stone in building a permanent consciousness of Truth; so your soul structure is based upon divinity.

If you have been thinking of your body as material, change your idea and realize that it is in essence the pure life and substance of Spirit.

Your divine self is eternally free, whole, and perfect. With the eye of faith and understanding look beyond appearances of inharmony and see yourself as a spiritual being. Realize that mind, soul, and body are harmonized and unified in the Spirit of wholeness. Follow this admonition of Scripture: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

Think of your body as being already healed, as perfect in all its organs and functions.

Your body is potentially the manifestation of God's perfect idea, God's perfect-body idea. Ask the Spirit of truth within you to illumine you and make clearer your concept of this divine-body idea. Realize that your christ self is one with God and with God all things are possible. The Creator is the power that restores.

You are not beyond the help of Omnipotence, your indwelling Lord and healer. The Spirit of Truth and love harmonizes and heals every mental or emotional condition within you, and your body rapidly responds; consciously and subconsciously you are being blessed with peace, order, and well-being.

The truths that you have sown in your soul consciousness during the many years of using the principles of Christianity, have grown and will bring forth a bountiful harvest of life, light, and health. Realize that the time for this harvest of blessings is now. You have the help of the Lord Jesus Christ, and you are being resurrected into newness of life and health.

> I cannot understand why it is necessary to build costly churches instead of giving the money to the needy. Jesus laid no stress on the importance of rich trappings.—*From a letter received by Silent Unity.*

Your references to the activities of modern churches reveal your sincerity and your interest in the establishment of Truth in the world. Perhaps there are several things that are not in harmony with the

original ideas presented by Jesus Christ, and we who follow Him need to pray for His great principles to come into fuller expression. In our prayers though we must not forget that in following Him we do not necessarily follow in detail all the outer aspects of His life, but we follow His ideas and His ideals. It is very probable that if He were active in the world today in an outer way, as He was in Galilee, some of the outer aspects of His daily living would be changed and perhaps some of His methods of presenting the Truth would also be changed.

In our dedication to the principles of Jesus as we serve Him here at Unity headquarters, we emphasize the inner truth rather than the outer forms and ceremonies; but we believe He would not condemn beauty in outer things in connection with a church if these outer things help the members to commune with God more easily. As you suggest though, the main emphasis should be on the inner truth rather than on any outer expression.

> I have had a nervous breakdown. My physician sent me to a nerve specialist, who questioned me extensively concerning my past, including my childhood. To what extent is it necessary to probe the subconscious mind to find causes for my reactions. I feel now as if I were left in mid-air still with no solution.—*From a letter received by Silent Unity.*

We can understand why you have thought about finding the cause for your experiences. It has probably seemed logical that if the causes of present inharmony could be traced down, you would be in a better

position to demonstrate perfection. However most systems of thinking in regard to determining the causes of negative conditions only lead the seeker to give new names to his inharmonies by turning his thoughts from them to causes of them in the remote past. Some persons may find it helpful to learn that certain things they did during childhood could have caused some conditions of the present, but most persons find it better to concentrate on the present and realize that in Truth they are not limited in any way by their actions of the past.

Even if you were sure that something in the past caused a certain experience of the present, you would still need to realize Truth to establish the perfection you desire. So it is obvious that there could be no particular advantage in analyzing all the possible reasons for negation. All the work of analyzing negative causes can be avoided by simply realizing the truth that you are free and perfect in the sight of God. Let Him guide you in establishing His perfection.

Resolve to seek a new understanding of the Truth about yourself as you are in the sight of God. Then you will easily overcome any negative thoughts or limited ideas. It frequently happens that when much attention is given to the study of negation the inharmony only increases. But when there is continuous diligence in holding to Truth, the consciousness of Truth grows continually. Your sincerity is certain to attract God's guidance in the way of His perfection.

"He is not far from each one of us: for in him we live, and move, and have our being."

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, American Legion temple
Burbank—Harriett Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 6737 De Soto
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—May Butterworth, 77 17th
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S. Union; Alfred Williams, 815 S Hill; Dollee Phillips, 2215 7th Ave.
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, Monrovia Woman's club
North Hollywood—Herbert J. Schneider, 4513 Laurel Grove
N Long Beach—May Butterworth, 42 E Market
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, Pacific bldg
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Coast hotel
Daytona Beach—Mary D Huck, 128 Broadway
Jacksonville—Mildred Weidler, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 200 W Armstrong; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughtry, Insurance Exchange Bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Macbel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg: Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 1913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Clady's Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 109 E Main

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, Hotel Chisca

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Queens
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
High Wycombe—Dora Johnson, Longcroft, Studley Green
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Have We Lived Before?

By Ernest C. Wilson

"Reincarnation is the gospel of the second chance. It is as if God were to say, 'You have made mistakes and have lost the crown of your dominion, but I will give you another opportunity,' " writes Ernest C. Wilson, who has foreseen and answered the usual queries of the inquiring reader on this subject. For example, the first chapter of *Have We Lived Before?* is entitled "Evidences of Reincarnation" in answer to "What evidence can you offer for your belief in reincarnation?"

What does the Bible tell us about reincarnation? Doctor Wilson devotes a chapter to this question and writes: "The direct allusions are not very numerous but they are unmistakable. . . . There is, for example, the instance (Matt. 16:17) in which Jesus calls Simon Peter 'Bar-Jonah' or, literally, 'son of Jonah.' The use of 'son' here is figurative, implying that the present incarnation is the 'son' or offspring of the previous life."

Other chapters in *Have We Lived Before?* are: "Our Lives and Our Life," and "The Last Enemy."

(*Have We Lived Before?* is available in the standard binding at $1, and in the de luxe edition at $2 a copy.)

Appearing in Other Unity Magazines This Month

How Prosperous Are You?

"The millionaire who scours the world for some rare jewel for his collection does so in order to enjoy the thrill of discovery, the satisfaction of achievement. Well, I did the same thing when I searched for four-cent pastry to save a penny," declares Harold S. Kahm, who gives *Weekly Unity* readers an account of his life in New York when he was earning thirteen dollars a week. Mr. Kahm shows that prosperity is a mental or spiritual attitude, the ability to appreciate to the full everything you have, and to find zest in every precious moment." Mr. Kahm's article is entitled "How Prosperous Are You?" and appears in the August 4 issue of *Weekly Unity.*

Something Special

When Miss Masters asked her Sunday school class of eight-and nine-year-old girls to report the following Sunday on something that occurred as an answer to prayer, Muriel did hope she would have something wonderful to tell—not just how she said The Prayer of Faith when she wanted help with her arithmetic, but something special. Muriel's experience during the week and the things the other girls had to tell the next Sunday make Margaret Stephen's story in *Wee Wisdom* a very exciting one, which is at the same time helpful in showing young readers how God answers *their* prayers. This very entertaining story is entitled "Something Special."

When an Employee Fails to Make Good

When an employee fails to make good, how much of the failure should be charged to the one who employed him? Reese Wade tells in *Good Business* of an employer who believes "the moment any person accepts my offer of a job, his success is as much my responsibility as it is his." Then he explains why he makes this statement, basing his discussion upon Truth. Mr. Wade's article is entitled "Is It the Boss Who Fails?"

"This Is Tomorrow"

Mary Mae Oesch's *Daily Word* article "This Is Tomorrow" was inspired by her little son, who had looked forward to visiting his grandparents. Finally the day came when she could tell him that tomorrow they would start. "Wake up, Mummy," he greeted her next morning, "this is the tomorrow we have been waiting for." Mrs. Oesch says we adults must remember that this is tomorrow, for God's good is at hand now.

The "I-Want-to" Attitude

"When I hear people talking of things they 'have to' do, their voice dull with dread, I determine all over again that my 'have-to's' shall become 'want-to's,'" writes Kathryn Sanders Rieder in her *Progress* article entitled "I Want To!" Mrs. Rieder explains that the have-to attitude toward things forces a person to drive himself, but the want-to attitude is all willingness. The decisions of a college girl who had a habit of letting things accumulate and of a housewife who became bored with housework illustrate Mrs. Rieder's viewpoint and make interesting reading.

Unity Books and Booklets

God a Present Help — Lovingly in the Hands of the Fath
Letters of Myrtle Fillmore — New Ways to Solve Old Probler
Whatsoever Ye Shall Ask
(The books listed above are $1 each in standard edition; $2 de luxe binding)

For Beginners	Beginning Again	standard only	$1.(
	God Is the Answer	standard only	1.(
	How I Used Truth	standard only	1.(
	Lessons in Truth	standard only	1.(
	Lessons in Truth	*Russian, Spanish*	1.(
	Master Class Lessons	de luxe only	2.(
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.2
	Great Physician, The	standard only	1.(
	Mental Equivalent, The	*German* $.10; *Russian*	.1
For Healing	Christian Healing	de luxe $2; standard	1.(
	Divine Remedies		.5
	Jesus Christ Heals	de luxe $2; standard	1.(
	Truth Ideas of an M. D.	standard only	1.(
	You Can Be Healed	de luxe $2; standard	1.(
For the Home	Meatless Meals	cloth	1.5
	You and Your Child	de luxe $2; standard	1.(
For Prosperity	As You Tithe so You Prosper		.5
	Both Riches and Honor	standard only	1.0
	Prosperity	de luxe $2; standard	1.0
	Prosperity's Ten Commandments	standard only	1.0
	Working with God	standard only	1.0
For Inspiration	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.2
	Have We Lived Before?	de luxe $2; standard	1.0
	Inner Vision		.5
	Mightier than Circumstance	de luxe $2; standard	1.0
	Sunlit Way, The	standard	1.0
	Unity's Fifty Golden Years	paper	1.0
For Devotion	Bible, American Standard Edition		4.5
	Book of Silent Prayer		.5
	Contemplation of Christ, The		.5
	Effectual Prayer	standard only	1.0
	Silence, The		.5
	Unity Song Selections	cloth	1.0
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.0
	Know Thyself	de luxe $2; standard	1.0
	Metaphysical Bible Dictionary		5.0
	Mysteries of Genesis	de luxe $2; standard	1.0
	Mysteries of John	standard only	1.0
	Talks on Truth	standard only	1.0
	Teach Us to Pray	de luxe $2; standard	1.0
	Twelve Powers of Man, The	standard	1.0
	What Are You?	de luxe $2; standard	1.0

Greeting Booklets

Are You Getting All You Want from Life?	.10	Song of Life, The	.1
Breath of Immortality	.10	Turning Point, The	.1
Challenge of the Dawn, The	.10	Twenty-Four Golden Hours	.1
Daily Resurrection	.10	Way of Faith, The	.1
First Things First	.10	Where Blessings Begin	.1
Gifts for the Christ	.10	White as Cotton	.1
Great Helper, The		Land Is Bright, The	.1
French, English	.10	Life Is Consciousness	.1
God Is Blessing You Now	.10	Mental Equivalent, The	.1
He Passed This Way	.10	Prayer of Prayers	.1
Holy Bread	.10	Protecting Presence, The	.1
		Recipes for Living	.1

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00

NEWS *from* UNITY

"The person who is not a tudent of Truth usually looks pon prosperity as success in aterial affairs, with no ref- rence to the spiritual," writes lara S. McKee in her article ntitled "True Prosperity," hich will appear in the Sep- mber issue of UNITY.

But the student of Truth emands infinitely more of fe than success in material ffairs; he desires what he onceives to be his highest ood. How do we bring into anifestation our highest ood? By going all the way ith the law. Mrs. McKee's rticle is a splendid explana- on of the mental attitude and e steps necessary to bring ulfillment of the law, accord- g to the scriptural promises; fact, she gives a very com- rehensive account of the romises and tells how to pply them in everyday think- g and living. You will not ant to miss this instructive nd illuminating article.

The New Lessons in Truth Study Guide

Unity students who participate in Lessons in Truth Week, September 9-15, may study and review *Lessons in Truth* with the help of a new study guide. This 24-page booklet contains some interesting facts about H. Emilie Cady and her book *Lessons in Truth,* and seven daily assignments with suggestions for meditation and study. *The Lessons in Truth Study Guide* is designed to keep your week's study organized so that you cover the entire book and make definite daily progress.

If you already have the book *Lessons in Truth,* just ask for your free copy of the new study guide. The study guide is included free with each *Lessons in Truth* order filled at this time. Turn to the inside back cover of this magazine for the Lessons in Truth Week announcement.

Prison Chaplains Welcome Unity Literature

"I sincerely hope that you will continue to send us as many copies of *Daily Word* as you can spare," writes a chaplain of a State prison to Silent-70 Unity's department for the distribution of free

literature to institutions.

The chaplain continues: "*Daily Word* is widely read by the inmates here, and they find in it splendid instruction and moral guidance. I too find it a most interesting publication and always look forward to receiving the new copies."

Another chaplain writes in appreciation of twenty-five copies each of *Teach Us to Pray* and *Lessons in Truth,* which he expects to use in classes for the study of the Unity teachings.

The above-mentioned publications, as well as any of the other Unity books, booklets, and magazines, are sent by Silent-70 to individuals and libraries of hospitals, prisons, industrial homes, orphanages, homes for the aged, and schools for t blind. Silent-70 began in small way in 1910 and h grown steadily since that tim It now sends out appro mately half a million pieces literature each year. Unity assisted in this ministry friends who send love offe ings for this purpose.

"We Meet Our Obligations"

The means with which pay all our obligations is a ways at hand if we are tru demonstrating prosperity. housewife in Alabama writ of her experience with th Unity Prosperity Bank plan follows:

"While using the Prospe ity Bank each day I have bee

blessed both materially an spiritually. Please send me a other Bank, for I have foun that by acknowledging God intervals during the day, find strength for my bod peace for my soul, and a that we need in dollars an cents to meet our financi obligations. I am grateful fo the peace I have found."

"God Uses Me"

The Correspondence School Department receives many letters telling of wonderful blessings received as a result of the study of Truth by following the courses recommended. A student in California writes:

"I now realize that God uses me as a channel for much of His good. I have just had the pleasure of proving the principle involved in one question in my assignment. I have employment to a person who to all appearance was unworthy but who is now working steadily. Moreover she is happy in what she is doing.

"Then too my husband now has the job he unknowingly has been seeking all his life. However he did not outwardly seek it; it came to him."

If you should like to study the Unity teachings by cor-

respondence right in your own home, just write for more information. Address your request to the Correspondence School Department, Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Spanish-speaking Unity Students Observe Lessons in Truth Week

Many of our Spanish-speaking neighbors in Mexico, Cuba, the West Indies, and Central and South America are planning to observe Lessons in Truth Week, September 9-15. *Lessons in Truth* has

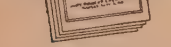
been available in Spanish for about fifteen years, and requests for it have steadily increased during that time. While an established price has been placed on *Lessons in Truth* in Spanish (listed on the Unity Books and Booklets page in this magazine), Unity gladly sends a free copy to anyone who desires the book yet feels he is unable to pay for it. Loyal friends who wish to co-operate with Unity in this work designate that their love offerings be added to the Good Neighbor Fund.

We look to Jesus as the great teacher of Truth. His words were Truth. He received them from the source of all Truth.—*Richard Lynch; Know Thyself.*

Charles Fillmore Discusses the Atom

What have thought concentration and discovery of the dynamic character of the atom to do with prayer? Charles Fillmore answers this question in Unity's new pamphlet *The Atomic Prayer.*

Mr. Fillmore writes in part:



"Jesus evidently knew about this hidden energy in matter and used His knowledge to perform the so-called miracles. Our modern scientists say that a single drop of water contains enough latent energy to blow up a ten-story building. This energy, existence of which has been discovered by modern scientists, is the same kind of spiritual energy that was known to Elijah, Elisha, and Jesus, and used by them to perform miracles.

"By the power of his thought Elijah penetrated the atoms of hydrogen and oxygen and precipitated an abundance of rain. By the same law he increased the widow's oil and meal. . . . Jesus used the same dynamic power of thought to break the bonds of the atoms composing the f loaves and fishes of a lit lad's lunch—and five tho sand people were fed."

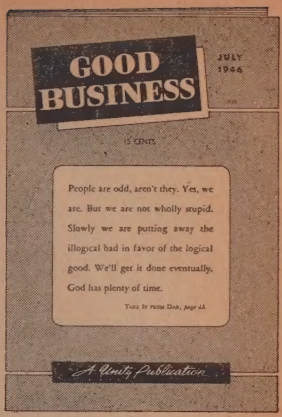
Wee Wisdom *Stories for French Children*

Readers of Unity magazi will want to join Unity thanking and praising friend, now living in Switz land, who writes as follow "Now that your literature c reach us again I wish our ch dren could enjoy all the love things in *Wee Wisdom.* T need is great for a new educ tion of our children, esp cially since the children of t day will be the men of tomo row. I have found a publish who has expressed his wi ingness to include in his illu trated paper from time to tin translations of stories fro *Wee Wisdom.* These I sha translate for him. I wish t entire *Wee Wisdom* magazi could be made available to o children, but our effort will l a beginning."

Unity is of course glad give permission for the tran lation of portions of *W Wisdom* or any of our oth literature into French or in other languages. Unity loo forward to hearing furth from this friend and bespea for her joy and blessing her undertaking.

A Great Asset

"An understanding of Truth is a great asset in business."



his statement is from a subscriber for GOOD BUSINESS, Unity's agazine of Truth for business people. Containing 52 pages of ruth adapted to today's business and professional world, OOD BUSINESS can save you time and trouble. Every article certain to present an idea that you can use.

Starting a new business?

Looking for a bigger job?

Want to get along better with others?

Want to know what other firms are doing to promote good will and harmony?

OOD BUSINESS carries articles that bear on just such topics— nd many more. Always present in every article is the common-ense viewpoint, the Truth perspective.

Let GOOD BUSINESS come to you with its Truth ideas to help ou in your business decisions.

Good Business is published once a month and is priced at $1 a year.

nity School of Christianity, 917 Tracy, Kansas City 6, Missouri

Accept This Day Your Daily Bread

When we pray, "Give us this day our daily bread," we are e pressing a willingness to accept what we know God has in sto for us. Moreover we are acknowledging that we can depe upon Him to supply us with His abundance, which flows eve lastingly into our life and affairs day by day, unless we ourselv refuse to recognize and accept it.

A consciousness in which you accept God's bounty (dai bread) can be acquired by giving the power of your thoug to God rather than to some feeling of lack; thus the lack di appears and you bring into visibility the fulfillment of yo needs and desires.

You can find ready and valuable assistance in learning accept God's good, by using the Unity Prosperity Bank a its accompanying prayer drill, which thousands use to he them demonstrate their needs and desires. When using t prayer drill each day you place a coin in the Bank as an e pression of your faith in God's supply. The amount you sa in the Bank may be used to pay for UNITY subscriptions f friends. While using the Bank you have the prayerful c operation of Silent Unity for success in all your endeavors.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wi me for a successful demonstration. I will use the drill seven weeks a save $3 for the three *Unity* magazine subscriptions (one year eac listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

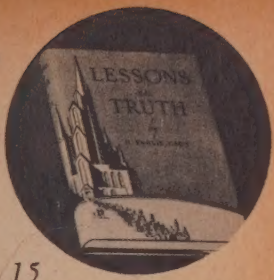
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-8

REFERENCE USE ONLY
BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

Make Lessons in Truth Week A WEEK TO REMEMBER



September 9 through September 15

Again it is time to prepare for Lessons in Truth Week. During this period Unity readers everywhere will unite in prayer and special study of Unity's fundamental textbook LESSONS IN TRUTH, and the blessed results of this world-wide spiritual communion will make Lessons in Truth Week really "a week to remember."

How Lessons in Truth Can Help You

Its twelve lessons can give you a firm foundation for a rich understanding of Truth. It can help you take the following steps toward richer, more joyous living:

Strengthen your faith in the unchanging principle of God . . . Break bonds of fear, lack, or illness . . . Overcome feelings of timidity . . . Learn more about the potency of prayer . . . Free yourself from feelings of limitation

Now Is the Time to Prepare for Lessons in Truth Week

The only requirement for admission to Unity's world-wide study group, September 9-15, is that you have a copy of LESSONS IN TRUTH. With the book you will receive a copy of a helpful new booklet, The Lessons in Truth Study Guide, which offers you just what its title implies. If you already have LESSONS IN TRUTH, you can still have this new study guide; it is free.

Decide now to join other Unity students in observing Lessons in Truth Week and receive the blessings that are yours if your heart is attuned to Truth. Make Lessons in Truth Week your own "week to remember."

Lessons in Truth is priced at $1

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

God Is

Della Adams Leitner

God is! We need no other thought
When we would meditate.
It brings to mind all joy, all good,
As we, expectant, wait
And in communion realize
God is; and we can be
The perfect pattern He designed,
His will eternally.

God is our help, God is our light,
Our wisdom, health, and peace.
His attributes are ours to claim,
To use, and to increase.
God is our strength that never fails,
Cares for each child His;
And in this consciousness we find
Our heaven; for here God is.